

KAGAWA
in Lincoln's Land

FRIENDS OF JESUS

Volume VIII

July, 1936

No. 3

THIS occasional publication came into existence in response to the need for an interpretation in the English language of Dr. Kagawa's Christian message and the implications of his message as applied to world-wide problems. The title is taken from the name of the inner circle of Dr. Kagawa's disciples, of whom there are about thirteen hundred men and women, members of Christian churches of all denominations. It has been published in Japan for several years.

The National Kagawa Co-ordinating Advisory Committee, or its successor, is laying plans for the publication of frequent issues in order to give information concerning the growth of the movement and to reveal to America and the world the great resources in the mind and spirit of Toyohiko Kagawa. Through him the bond of brotherhood between the continents is being greatly strengthened.

Helen F. Topping, who interpreted Kagawa to America and took the responsibility for developing his itinerary in its initial stages and who has been the moving spirit in the Friends of Jesus publication from its inception, will continue her definite relationship to the editorial policy. She will serve in the capacity of correlating the program of the Japanese and American committees.

The recent issues of the Friends of Jesus include: The Christian Internationale, June, 1933, price 30c; The Economic Foundation of World Peace, 1932, 30c; Shanghai Number, 1931, 30c; Kingdom of God Number, 1930, 5c; Kagawa in the Philippines, 1934, 30c; Kagawa in Australia, New Zealand and Hawaii, 1936, 30c; Christian Brotherhood in Theory and Practice, May, 1936, 30c; Kagawa in Lincoln's Land, July, 1936, 30c. Contributions, including subscription, not less than one yen a year in Japan; \$1.00 in America. Single copies 30c by mail.

Kagawa

in Lincoln's Land

Compiled and edited by

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and

HELEN F. TOPPING



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Published by the

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Lincoln
Room

FOREWORD

THIS volume grew as a result of independent consideration on the part of several groups. Benson Y. Landis of the Federal Council of Churches of Christ in America, and E. R. Bowen of the Co-operative League of the United States collaborated in the compilation of information relative to Kagawa's departure from Japan and the early reports of his itinerary in America.

As the time approached for Kagawa's visit to Illinois, the Illinois Church Council and the Chicago Church Federation sensed the intense interest of Kagawa in the great American Emancipator. Dr. Kagawa himself enthusiastically entered into the plans which these two organizations initiated to commemorate his visit to Lincoln's land by the publication of such a volume.

The Committee is indebted to *The Illinois State Register*, The Abraham Lincoln Association, and the State of Illinois for the use of valuable cuts. Allene A. Bryan of St. Louis also gave valuable assistance.

The National Kagawa Co-ordinating Committee, which cooperated with Dr. Kagawa in arranging his American itinerary, committed the compilation, organization and editing of the materials to Charles E. Shike, executive secretary of the Illinois Church Council, Emerson O. Bradshaw, secretary of the Department of Christian Education of the Chicago Church Federation, and Helen F. Topping, founder of the Friends of Jesus publication.

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KAGAWA AT SPRINGFIELD

Dear Doctor Kagawa:

The city of Springfield has long been accustomed to entertaining distinguished visitors from other lands. Paths converging at the tomb of Abraham Lincoln have taken their rise in most of the nations of the earth, and over them have traveled king and commoner to offer their tribute to our greatest citizen. The routine of our civic hospitality has settled into a fixed pattern: We welcome, fete, and take leave of celebrities in due form. In the process we have come to feel at ease with the great and near great, and have found that they are indeed human.

An Open Letter to Kagawa

You are the guest of Springfield today. We take you into our confidence and tell you frankly that we are not at ease in having you in our midst. Our formal system of entertainment for distinguished personages must be discarded. You are of a different brand and we are not in a mood to welcome you by rote. We know that we are in the presence of one of the few spiritual peers of the world, and our mood is reverential.

Kings and their ambassadors have come and gone. They symbolized material empires, many of which have passed away as is "the fashion of this world." You come to us as the authenticated representative of the King of Kings, plenipotentiary extraordinary of the Kingdom of God. Your credentials bear the insignia of the Cross of Christ. We know that you are close to the throne of Grace, that you are a confidant of the God of Jesus, that it is your habit to walk with the King in spirit and purpose. Knowing all this you seem to us to be an awesome individual. We recognize your authority to interpret for us the mind of Christ and the heart of God.

But you have done things. Christianity by precept was not enough to complete your conception of a Christian's privilege—you have supplemented principle with example. In the face of doubts concerning the validity and practicability of Christian principles and ideals for today you went out into the thick of life where conditions were most difficult and demonstrated them successfully. In other words, you have paid the price by yielding up your life to be a living sacrifice and witness.

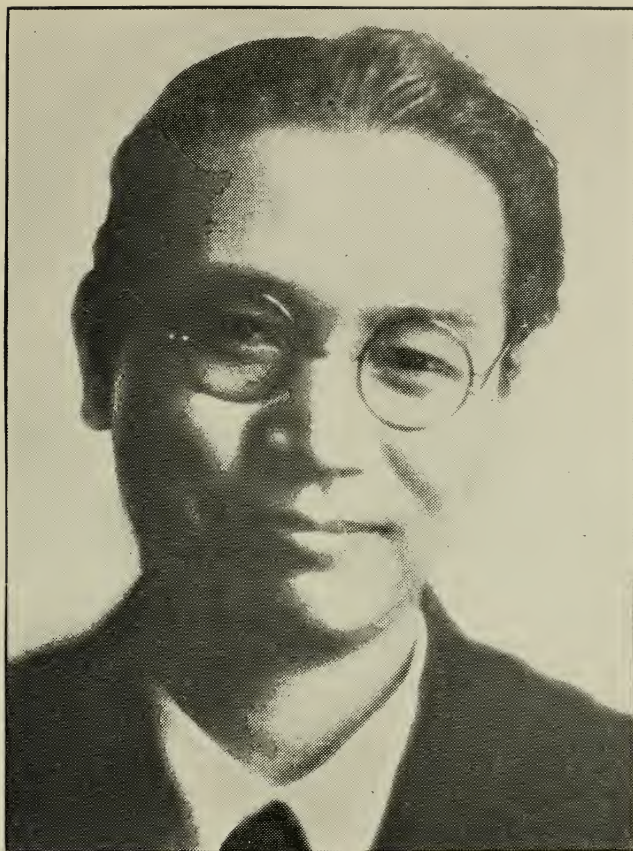
It is indeed fortunate that you are spending the day with youth. There is promise and great possibility in that group. They respond to heroic adventure, loyalty to a cause or principle, and the challenge of the realities of Christianity. The older crowd will, of course, be interested in seeing you as a phenomenon—some one who has done what they once hoped to do and perhaps in half-hearted effort attempted; but our boys and girls will see you as the Truth, made flesh—the proof that they, too, can be Christlike.—*Courtesy "Illinois State Journal," February 8, 1936.*



Lincoln at Springfield

"I think the authors of that notable instrument [the Constitution] intended to include all men as equal in all respects. They did not mean to say that all men were equal in color, size, intellect, moral development, or social capacity. They defined with tolerable distinctness in what respects they did consider all men created equal—equal in certain inalienable rights, among which are life, liberty, and the pursuit of happiness. This they said and this they meant.

"They meant to set up a standard maxim for free society which should be familiar to all and revered by all—constantly looked to, constantly labored for, and even though never perfectly attained, constantly approximated; and thereby constantly spreading and deepening its influence, and augmenting the happiness and value of life to all people, of all colors, everywhere."



Kagawa at Springfield

"Springfield is the holy land of America. Here lies the great soul of the Emancipator of the slaves. Here I think the ages are waiting for the emancipation of the twentieth century. I sincerely believe that the domination of the white race must not be with the sword. The white race has the power when the white race will serve others through serving of humankind. With the spirit of Abraham Lincoln the white race has power in human history. So I sincerely ask you, please extend the spirit of Abraham Lincoln who lies in Springfield. Let us revive his spirit in this age. Let us apply his spirit in this age. Let us apply his principle to the management of industry and to the problem of international peace."—*Kagawa in Springfield, Illinois, February 7, 1936.*

KIPLING, KAGAWA AND LINCOLN

"O, East is East and West is West, and never the twain shall meet,
Till Earth and Sky stand presently at God's great judgment seat."
—*Ballad of East and West.*

IN these words, the late Rudyard Kipling expressed the familiar Western attitude and conviction toward the Eastern or Oriental peoples. Was Kipling correct or was the recent visit of Toyohiko Kagawa to the home city of Abraham Lincoln and his interpretation of Lincoln a refutation of the Kipling position?

Undoubtedly the traditional British Empire concept of Asiatic nations is altogether at variance with the Kagawa attitude toward Western nations. "Take up the white man's burden" has never been a welcome song among the great Asiatic peoples.

Kagawa stands as one of a half dozen most remarkable personalities in the world of today. As an interpreter of Asia, as one who understands the younger civilizations of Europe and America, as a savant worthy to sit among the most erudite, he compels attention and respect.

His knowledge is amazing, his breadth of reading and observation unusual. In one address it would appear that his special field is economics. Hear him again and he is equally at home among the most learned physicists, astronomers and biologists of the past and present generations. Listen to him in a missionary address and he is the peer of Stanley Jones, Albert Schweitzer, Bishop Brent and others of the most eminent in that field. Hear him discuss comparative religions, or history of literature—Western history and Western literature—and the impression is the same. He is very much at home in discussing philosophy, Biblical research or the political sciences.

But in all his thinking and in all his interpretation of religion and life, there is a central core of truth—"Love, the Law of Life." The symbol of such transforming love is the Cross—vicarious suffering manifest in all the processes of reconstruction and in all the purposes of God. His practical common sense and his abounding compassion for the underprivileged and the disinherited give him contact with the millions of lowly people in every land. And yet the universities and the political leaders of the nations listen to his message, knowing that the "old order changeth" and that, to quote Lowell—

"New occasions teach new duties,
Time makes ancient good uncouth;
They must upward still, and onward
Who would keep abreast of truth."

Among the great throng of notable men and women from every land who have made their pilgrimage to the home city of Lincoln, no one has been more reverent than Kagawa—or more appreciative of the great Emancipator who is peculiarly Springfield's own son and who, in the language of Stanton, "belongs to the ages." They have much in common—Lincoln and Kagawa. They have vastly more in common than have Kipling and Kagawa.

The slums of Kobe, the tragic gaiety of the little geisha girl, his mother, and the ancestral culture of the Samurai blend like mighty streams in the personality of Kagawa. The culture of old England, the Puritan idealism of New England and the pioneer simplicity of Kentucky and Illinois "poor folks" blend in another mighty stream of personality—Abraham Lincoln.—*Courtesy "Illinois State Register," February 10, 1936.*

KAGAWA AND LINCOLN

By ALBERT W. PALMER

IT is interesting to note certain striking parallels between the life and character of Toyohiko Kagawa and Abraham Lincoln. Of course, there are obvious differences, differences in race, in education, in cultural background, in vocation, in opportunity, and in stature and physical appearance. But beyond these differences there are also striking likenesses.

Both men lost their mothers at an early age, but while Lincoln's stepmother was a beneficent guiding influence, Kagawa suffered from harsh and unsympathetic surroundings in his childhood. The fact that both are orphans is a superficial likeness but the real point is that both had to struggle with adverse childhood conditions—Lincoln with poverty and the backwoods, Kagawa with neglect and dislike in a highly sophisticated society.

Adolescence is a time for significant decisions and both Lincoln and Kagawa clearly indicated certain definite trends while yet in their teens. Lincoln revolted against slavery in the raw as he saw it at New Orleans and Kagawa at fifteen became a Christian and at nineteen resolved to preach the gospel and abolish poverty.

These two men had very different educations, yet in a very real way both were essentially self-educated. Lincoln, unable to go to Illinois College, studied law alone, but learned even more from struggle and poverty and keen insight into the people round about him. Kagawa studied theology but longed for a larger range of education which was denied him and learned his deepest lessons in his struggle with disease. Incidentally, it should be observed that the intellectual outlook of both men extended far beyond their formal training. Neither was confined to any narrow "field." Kagawa indeed, with his interest in science, economics, poetry, psychology, international affairs and religion, may well be described as having a universal mind.

One of the greatest parallels between Kagawa and Lincoln is that both have loved and served the common people. Lincoln at Salem and as a circuit lawyer and finally as the great Emancipator, and Kagawa in his little room in the slums of Kobe and his deep interest in the downtrodden rural population of Japan. Both men have sought to set men free. Lincoln abolished Negro slavery, believing that the nation could not endure half slave and half free, while Kagawa seeks to abolish poverty, believing that no people can endure half pauperized and half free. Kagawa's

immediate method for combating poverty is the organization of people into co-operative groups for all sorts of common economic and social ends. These co-operatives have not only immediate value in helping any particular group buy more cheaply or pool their common credit resources, but they have an important secondary value in that they provide an opportunity, within the framework of capitalism, to explore the possibilities of a co-operative as over against a competitive regime. Thus you can begin building up a better social order without having to tear down the present one. Doubtless Lincoln, also, would have preferred to free the slaves gradually and without the violent convulsion of war, could he have had his way.

Deep beneath the exterior objectives of their lives, Lincoln and Kagawa are alike in that both have believed in love rather than hatred as the controlling motive of their lives. When others were singing bitterly,

“We’ll hang Jeff Davis to a sour apple tree,”

Lincoln had only words of sorrow and gentleness. He loved both North and South. And those of us who have read his books or heard him talk about “creative love, preservative love, and redemptive love” know how the spirit of love is at the heart of all Kagawa thinks or does.

Nor is it without significance to note that both of these men have been sustained by a keen sense of humor. Lincoln’s stories are proverbial, and no one can be long with Kagawa without noting his joyousness and radiance and the play of humor over his outlook on life. He might well have been a great scientist or a great humorist, had not religious leadership claimed his first attention.

Finally, the supreme resemblance between Lincoln and Kagawa lies in the sense of mystical religion at the heart of both men’s lives. We know how Lincoln’s religious life deepened as his sorrows and burdens increased. “It was a kind of poetry in his nature,” Mrs. Lincoln has recorded. And no one understands Kagawa or his power to labor and endure, without recognizing the basic vital power of his religious faith and his constant sense of communion with God. Religion is ever the dynamic of great and heroic lives. Kagawa is a great social force because he is also a great mystic. Personal religion and the social gospel find their perfect union in his life and thought.—*A radio address given on Lincoln’s birthday, WGN, Chicago, February 12, 1936, auspices Chicago Church Federation.*

THE LOG OF KAGAWA'S JOURNEY

LETTERS FROM KAGAWA TO AMERICA

I.

"You write of my proposed trip to America. I have been doubtful as to whether I should go as early as December because of the pressure of things here but I have decided that I must go. After the Student Volunteer Convention, I plan to give about four months to the work in America. As you know I am much interested in the organization of co-operative societies, because I believe that only through them can the necessary economic foundation of world peace be laid. These co-operatives must be imbued with the ideals of Christian love and service. It follows then that I am interested in speaking to already existing co-operative organizations as well as to church groups. Somehow these two groups must be brought together to the end that the co-operatives become Christian and that the churches become co-operative.

"In these days of rampant militarism and nationalism in many places in the world, we must do our utmost to lay a foundation of Christian love for the building of international co-operation."
—*To John R. Mott, August 6, 1935.*

II.

"I thank you for your cordial expression regarding my addresses and articles regarding the co-operative movement in Japan. I also thank you very much for your suggestion that in 1936 you will arrange a meeting with various co-operative leaders of the United States for me. Such a meeting would be central in my purpose in coming to the United States. The Japanese government is interested in my meeting such leaders. I am asked by the government to go also to England and Germany and other European countries to learn all I can about the co-operatives and mutual aid, and national health insurance also."—*Written to E. R. Bowen, secretary of the Co-operative League of the U. S. A., February 14, 1935.*

KAGAWA LEAVES FOR AMERICA

By the time these words are printed Kagawa will be in the United States. He had a big send-off from Japan. The Co-operative movement, the Friends of Jesus, his Japanese Christian friends, and the Kagawa fellowship, which is composed largely of missionaries, were all represented at the train as he

left Tokyo and at the boat at Yokohama. Many Tokyo churches availed themselves of Kagawa's evangelistic meetings just before his departure and were not disappointed either in the size of the audiences or in the results obtained. The Kagawa fellowship held its annual meeting with "the little brother of the slums" at an inn in the hills near Tokyo on November 28 and 29, and tried to drink in enough of inspiration from him to last until his return to Japan some time next autumn. Kagawa says his chief purpose in going to America at this time is to help co-operatize the churches which are not yet sufficiently awake to the social crisis confronting them, and to Christianize the co-operatives which are making such progress of late, yet largely as a secular movement. Together they may transform the world, he says. We commend him to America as good medicine for a diseased organism.—"*Christian Century*," January 15, 1936.

KAGAWA DETAINED

On December 19, 1935, the news agencies of the nation flashed the word that Kagawa had been detained at San Francisco by the health authorities. A dispatch appearing in the *New York Herald-Tribune* read in part as follows:

"Dr. Toyohiko Kagawa, Japanese Christian leader, who arrived here today aboard the Chichibu Maru to begin a nationwide speaking tour, was denied entrance to the United States by immigration authorities.

"Examination at Angel Island, where passengers were placed in quarantine, showed Dr. Kagawa was suffering from trachoma, a severe eye infection, officials said.

"Dr. Kagawa contracted the disease while doing evangelistic work in the slum district of Tokyo. He has been operated upon thirteen times.

"There is no possibility that Dr. Kagawa can be allowed to enter the United States unless he receives special authorization from Washington, officials at Angel Island said.

"The bearer of a disease as serious as trachoma cannot be admitted to the country under our immigration regulations. At present it appears that Dr. Kagawa will have to return to Japan.

"American friends of the noted Japanese church worker appealed to Secretary of Labor Frances Perkins in an effort to receive a special permit to allow him to land at San Francisco.

"'I hope I shall be permitted to enter this country to lecture,' Dr. Kagawa said. 'I am concerned with enlisting the aid of Americans and particularly the American churches in the development of consumers' co-operatives.'"

PRESIDENT ROOSEVELT REQUESTS KAGAWA BE ADMITTED

Less than two hours were required today for the Labor Department to devise a formula for the admission to this country of Dr. Toyohiko Kagawa, Japanese Christian leader, after President Roosevelt took a personal interest in the case of the visitor detained by immigration authorities at San Francisco because he suffered from trachoma, a disease of the eyes. . . .

The President used the regular cabinet meeting, held this afternoon, as the occasion to ask Secretaries Hull, Perkins and Morgenthau to take appropriate steps in order that a final decision concerning admission of the prominent church leader might be reached without delay.

The President's request, made about 2:30 P. M., resulted in action shortly after 4 o'clock, when Secretary Perkins announced that the Board of Review of the Immigration Service, a branch of the Department of Labor, with the concurrence of the Public Health Service had granted Dr. Kagawa's appeal for admission as a visitor on a seven-month permit.

The board ordered that Dr. Kagawa be accompanied throughout his visit in this country by a physician or nurse so as to set up all possible safeguards against possible contagion.—"*New York Times*," December 20, 1935.

WHITE HOUSE CORRESPONDENCE

President Roosevelt
White House, Washington, D. C.

Palm Springs, Dec. 21, 1935

Dear President Roosevelt:

It was a real Christmas present to the nation to pass Kagawa in. He has worked out the problem of a Christian life duty to one's neighbor, especially the poor one, and duty to the state in an inspiring way and is adored through the East from Australia to Japan including China. A Merry Christmas to you and your rough riders, much harder to manage than were Theodore's.

Sincerely yours,
CHARLES R. CRANE

The White House, Washington
February 25, 1936

My dear Mr. Crane:

I write to acknowledge the receipt of your letter dated January 31, 1936, enclosing a copy of a letter addressed to you by Miss Helen F. Topping, in regard to Mr. Toyohiko Kagawa.

I am glad to have the information concerning Mr. Kagawa's activities, contained in Miss Topping's letter, and appreciate your courtesy in sending it to me.

Very sincerely yours,
FRANKLIN D. ROOSEVELT

KAGAWA'S MESSAGE OF GREETING TO HIS FIRST AMERICAN AUDIENCE

I want to take occasion to thank you for sending over to Japan your fine stock to save us. You have the best people in the world in this country. In saying this I am not flattering. I have visited many countries. This one is the best. You have the stock of Lincoln, Wilson and Washington Gladden. You are big-hearted like the Pacific Ocean. We are grateful for the missionaries whom you have sent from America to Japan. Christianity today is common sense in Japan. Secular daily newspapers write about it. One of these newspapers, because it thinks Christianity has a message to give to Japan, the *Osaka Mainichi*, which has a daily circulation of two million, gives a weekly Christian message, in its Sunday edition, of one and a half pages devoted to Christianity. Many high school girls have Bibles and read them secretly. Christianity is common sense now because you sent to Japan your wonderful missionaries. —*Amarillo, Texas, December 23, 1935.*

FIRST MESSAGE REPORTED

Church workers from nearly every city in the Texas Panhandle thrilled to his swiftly spoken utterances. Inspired by the barren wastes over which he had flown by airplane, Kagawa took as his subject the threefold theme, "Love of God, Love of Soil, and Love of Neighbor."

"I teach a definitely new system of agriculture in my country in addition to the tilling of the soil, the planting and care of trees for fruits and nuts. If there are trees, there is more water, more beauty, more quietness—and there will come singing birds. . . . There are many blessings. If you developed tree culture, you do not have so much dust. Now when the wind blows, you have to shut your eyes.

"There are two Americas: a 'Heaven America' and a 'Hell America.' The America of Lincoln is a 'Heaven America.' The country's twelve million unemployed persons are the nation's 'Hell America.' It is unimaginable in a Christian nation that your situation should exist—that of 12,000,000 unemployed persons. You should look more to the church for guidance in economic undertakings.

"Bring Christianity into your business enterprise. Empty yourselves in a revival of the old love for Christ and your fellow man. . . . The principle of the co-operative association can be applied to any business. . . . Destruction threatens otherwise. . . . There is still good 'seed' of Christianity in Japan. But the best seed is in your country—only organization and activity are lacking . . . and faith without action is unavailing."—*Amarillo,*

*Texas, December 22, 1935. By courtesy of the "Amarillo Globe,"
December 23, 1935.*

His short direct phrases were symbolic of the simplicity of his faith and the courage of his mind. America began to listen in a new way to this voice of the old world.

KAGAWA PRESSES ON

The itinerary of Kagawa in America has made him the Oriental Ambassador of God to our continent. The crowd of witnesses which peopled the imagination of the writer of the letter to the Hebrews (Hebrews 12:1) has literally walked the earth beside this Apostle of brotherhood twenty centuries later. A quick glance at the schedule leaves us in astonished gratitude.

Amarillo, Tex.	Columbus	Pittsburgh
December 23, 1935	Bellaire	Bethlehem
Lubbock, Tex.	Louisville	Burlington, Vt.
Edmond, Okla.	Shreveport	New Hampshire
Springfield, Mo.	New Orleans	Canada, Two weeks
Memphis	Houston	Montreal
Indianapolis	Dallas	Ottawa
Birmingham	Little Rock	Bellville
Atlanta	Chicago	Guelph
New Orleans	Waukegan, Ill.	Hamilton
Asbury Park, N. J.	Ann Arbor, Mich.	London
Nashville	Detroit	Owen Sound
Norris, Tenn.	Buffalo	Toronto
Asheville, N. C.	Elmira	Chicago
Durham, N. C.	Olean	Madison, Wis.
Richmond	Wilkes-Barre	St. Louis
Washington	Scranton	Denver
Baltimore	Courtland	Los Angeles
Philadelphia	Binghamton	San Francisco
New York City	Watertown	Redlands
Brooklyn	Potsdam	Pasadena
Queens	Syracuse	San Diego
Columbia, Mo.	Troy	Santa Ana
St. Louis	Albany	Pomona
Kansas City	Schenectady	Whittier College
Peoria, Ill.	Ithaca	Long Beach
Springfield	Cornell University	Santa Barbara
Decatur	Princeton University	Santa Maria
Urbana	New York City	Oakland
Chicago	Waterbury, Conn.	Berkeley
Omaha	New Haven	Portland
Lincoln	Stamford	Seattle
Minneapolis	Bridgeport	Fargo, N. D.
Chicago	Hartford	Jamestown
Des Moines	Rochester, One week	Duluth
Grinnell	Auburn	Superior, Wis.
Iowa City	Utica	Twin Cities, Wis.
Mount Vernon, Ia.	Boston	Lake Geneva, Wis.
North Manchester	Portland	Sioux Falls
Manchester, Ind.	Providence	Ames, Ia.
Ball State College	Northfield	Lakeside, O.
Muncie	Harrisburg	Evanston, Ill.
DePauw University	Gettysburg	Lake Geneva, Wis.
Indianapolis	Carlisle	Sailed from New York,
Kalamazoo, Mich.	Reading	June 30, 1936.
Cleveland	Williamspport	
Cincinnati	Lewisburg	

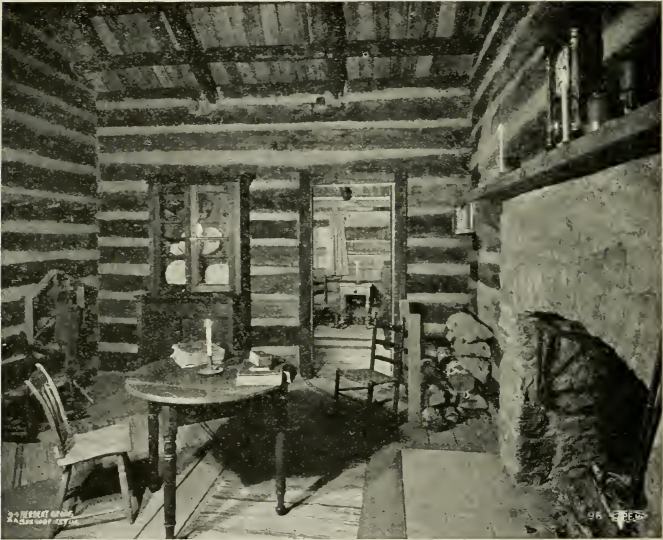
A friend mentioned one of the outstanding events connected with Kagawa's itinerary as the climax of his American tour. His quick response was: "Every day is a climax." Following a very impressive evening meeting on that same day, he said, "Today has been a climax."

This seems to be true no matter what sort of group he faces: whether mixed mass meetings, great audiences of youth, hotel meetings of women jammed far out into corridors, churches packed with ministers, assemblages of students and professors; no matter what the occasion, every one is a climax with Kagawa. He seems absolutely at home regardless of who constitutes his audience or under whose auspices he speaks.

BIOGRAPHICAL INSIGHTS—KAGAWA AND LINCOLN

HOW KAGAWA SPENT HIS LEISURE TIME

HIS rest days were spent on research expeditions to libraries, second-hand book stores, the book departments of ten-cent stores, museums, planetariums, scientific laboratories, zoos, and especially places connected with the life of Abraham Lincoln.

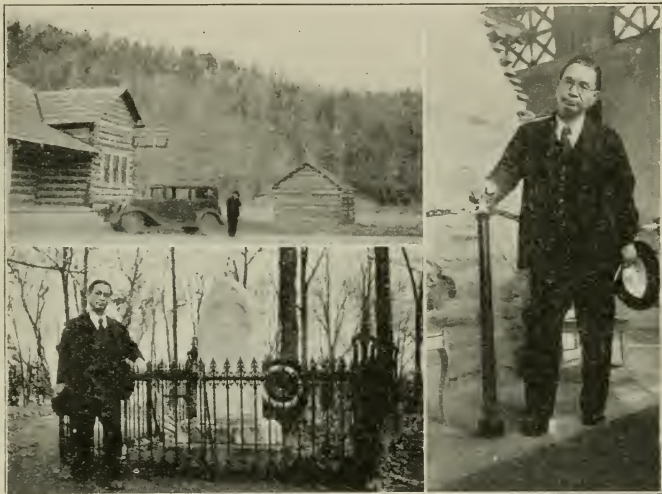


Interior of Henry Onstot's home at New Salem where Lincoln boarded the most of two years. Here he meditated, talked, and read books gathered from every possible source.

On the afternoon of February 7, Kagawa, accompanied by representatives of the Illinois Church Council, The Chicago Church Federation, and the Abraham Lincoln Association, visited the Lincoln Shrine at New Salem, Illinois, being rebuilt for its significance to future generations. The terrific storms of the winter were stilled that afternoon. The cabins restored to historic simplicity were aglow with the heat from burning logs taken from the hillsides where Lincoln once roamed. The Gov-

ernor of the State, Henry Horner, had arranged every convenience for this visit. That night to the largest crowd ever gathered in the Knights of Columbus Auditorium in Springfield, Kagawa said:

"It is quite an honor and privilege for me to visit this city of President Lincoln. Today I was given a chance to visit New Salem, and it was an inspiration to me. An Emperor of Japan once said the greatest personality in the world's history is Abraham Lincoln. Even the great Emperor of Japan considered himself inferior to Abraham Lincoln. So I am delighted to visit this Holy Land of America. I am glad to be in Springfield and



to pay our respects to the tomb of Abraham Lincoln. Abraham Lincoln does not belong to this country alone. He belongs to the world. He belongs to Japan also. Millions and millions of souls in Japan are inspired by his life. Millions and millions of people of the colored race are inspired because he emancipated the colored people. And we, too, especially respect him."

March 14, 1936, Kagawa slipped away from Louisville unnoticed to the birthplace of Lincoln. The *Louisville Herald-Post* gave this interesting version of the dramatic incident:

"Dr. Toyohiko Kagawa, eminent Japanese reformer, arrived here last Monday. He had previously stated that he wanted to see Lincoln's birthplace. And 'wanting' with Dr. Kagawa is virtually the same thing as 'getting.'

"The diminutive Oriental arrived here ill, however, and his noon-day speaking engagement was cancelled (but he filled it) and the fussbudgets in charge of his visit here hustled him off to bed. 'But I want to see Lincoln's birthplace,' he protested mildly. 'Later,' said they.

"That afternoon a committee member strolled over to Kagawa's hotel to confer on some matter or other with the reformer. 'He's out,' was the best information he could elucidate from the desk.

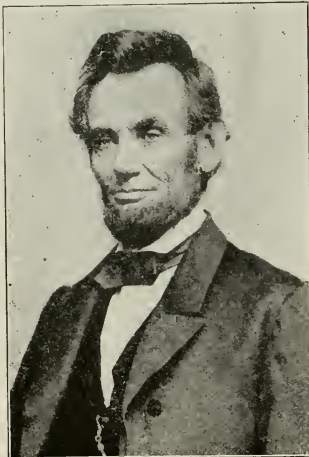
"A few hours later, his saffron face adorned with a grin, Dr. Kagawa entered the hotel. A dozen committee members rose up from lobby chairs pointing fingers, demanding: 'Where in the world—'

"Dr. Kagawa shushed them, saying softly: 'I've been to Hodgenville—to see Lincoln's birthplace.'

"And he went there and back—120 miles—in a taxi!"

In an interview at Rochester, New York, April 16, 1936, he said: "While in this country I have tried to study the life of Abraham Lincoln very carefully. In Japan I want to lecture on Lincoln. I wanted to read more books on his life as a child.

"I got a new inspiration by visiting his birthplace at Hodgenville. I wept when I visited the tomb of Nancy Hanks, Lincoln's mother. Indeed I shed tears at nearly all of these sacred places where Lincoln spent his early years."



Abraham Lincoln

"Or by his homestead, or in
shadowed yards
He lingers where his children
used to play,
Or through the market, on the
well-worn stones
He stalks until the dawn-
stars burn away."

Vachel Lindsay's
"Lincoln Walks at Midnight"

From the placque at the
entrance to Lincoln's home.

ABRAHAM LINCOLN

Sixteenth President of the United States.

Born February 12, 1809, in a log cabin at Hodgenville, Kentucky, a slave state, second child of Thomas Lincoln and Nancy Hanks. Died at Washington, D. C., April 15, 1865.

Taken by his parents, in 1816, to Spencer County, Indiana, where he spent his youth. Two years later left motherless, but upon the remarriage of his father became strongly attached to his stepmother, Sarah Bush, who exerted great influence on his character.

At the age of twenty-one came with his family overland to Macon County, Illinois, where they settled on a farm. In 1831 moved to New Salem, where he lived six years. Moved to Springfield and practiced law until 1860, when he was elected to the presidency of the United States.

On November 4, 1842, married Mary Todd, to which union were born four children, Robert Todd, Edward Baker, William Wallace, and Thomas.

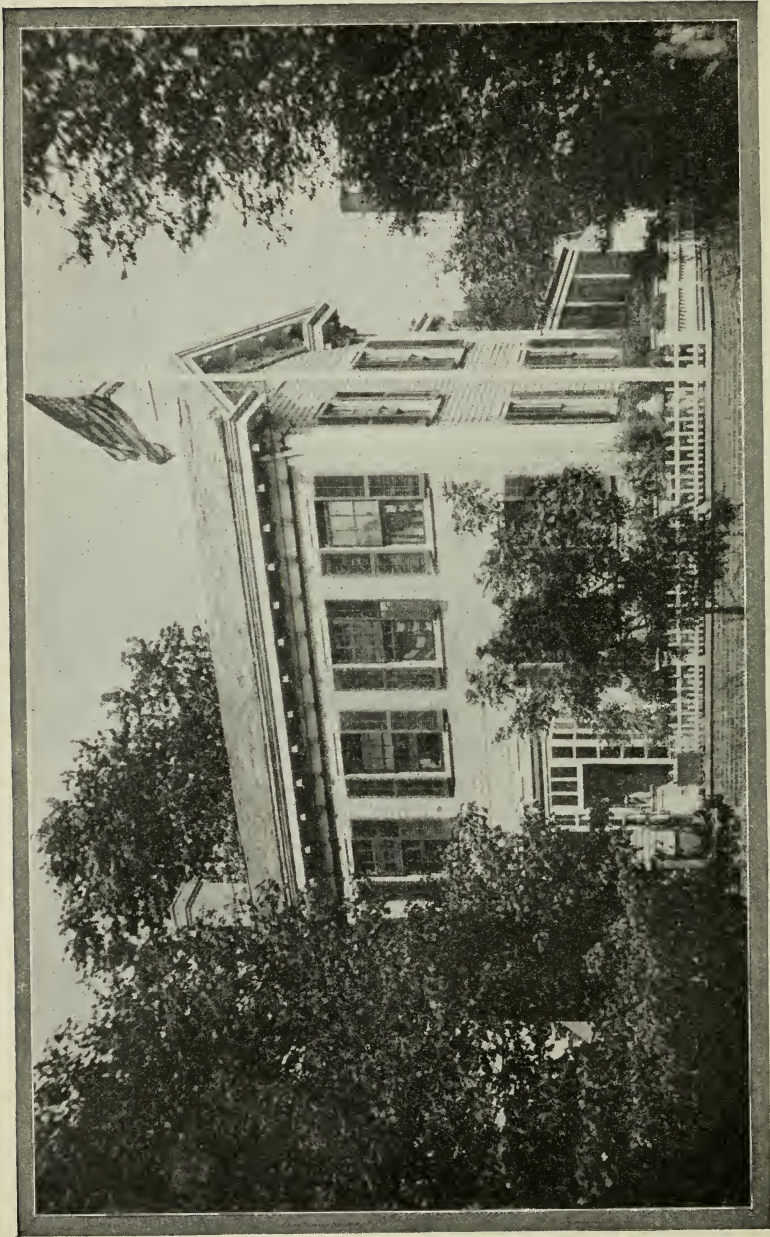
Served as captain in the Black Hawk War, four terms in the Illinois State legislature, one term in Congress, was twice defeated for the United States Senate, and twice elected President of the United States.

With only a meager schooling he became a master of the English language, a lawyer of the highest standing and ability, a nationally known orator and debater, and one of the world's greatest statesmen.—*Quoted as the major portion of the bronze plaque in the tomb of Lincoln, Springfield, Illinois.*

BIOGRAPHICAL DATA ABOUT KAGAWA

July 10, 1888	Born Kobe, Japan.
1903	Baptized Tokushima, Japan.
1907	Graduated Meiji (Presbyterian Mission) College, Tokyo.
1909—December 24	Began life work in the slums of Shinkawa, city of Kobe, while attending Southern Presbyterian Theological Seminary.
1909-23	14 years, 8 months, developing church settlement in Shinkawa, slums of Kobe, which he calls his "laboratory" and "barometer."
1912	Married Haru (Spring) Shiba.
1914—August	Sailed for U. S. A. Entered Princeton Theological Seminary.
1915	B.D. degree from Princeton.
1916	Secretary Japanese Community Association, Ogden, Utah, experience in settling labor disputes between farmers and landowners, helping both Japanese and American tenant farmers. Returned to Japan.
1917	Started first labor school in Japan, in Osaka.
1918	Started Consumers' Co-operative among laborers.
1919	Started West Japan Branch of Japan Federation of Labor; Tokyo and East Japan Branch followed.
1920	Publication of "Across the Death-Line," best-selling autobiographic novel, which was published in English in 1925 as "Before the Dawn" in New York and London.
1919-21	Dr. Kagawa worked for Universal Manhood Suffrage.

Lincoln's Home



Lincoln's Home in Springfield, 1844 to 1861. He paid fifteen hundred dollars for this, the only home he ever owned.

- 1921 Publication of sequel to "Across the Death-Line," "A Shooter at the Sun," which told of his trip to America among other things. Queues of 250 waited outside book stores in Tokyo to buy it while the author lay in prison in Kobe finishing the third of the series, "Listening to the Voice of the Walls" (prison walls).
- 1922—April Organization of Japan Tenant Farmers' Union with delegates from 34 prefectures.
- 1923—September 1 Great earthquake in Tokyo. Kagawa organized the churches of Kobe to send him for relief work, expecting to work with churches in Tokyo finds government wishing to co-operate. Became a member of National Reconstruction Commission, of which Premier was chairman.
- 1924—December Sailed on second trip to U. S. A. Lecture tour. Visit to Labor Government in England to get model for Labor Government of Japan.
- 1925—December Organized Farmer-Labor Party of Japan.
- 1926—Autumn Started settlement-church in Osaka (Shikanjima Labor district).
- 1927—February First session, Farmers' Gospel School, in rural home 11-March 11 between Kobe and Osaka. It is model for 90 others.
- 1931—Summer Second lecture tour, third trip to America. Spoke in 16 universities and colleges.
- 1931-1935 Development of Medical Co-operatives, until 74 are recognized by government and many others in process of organization. Tokyo Medical Co-operative doubled its membership in 3 years, from 3 to 6 thousand families, probably 30,000 individuals.
- 1934—January-March Kagawa went to Philippines, returning via China.
- 1935—February-July Kagawa went on speaking tour to Australia, New Zealand, Hawaiian Islands.
- 1935—December Kagawa began his most notable tour of America.

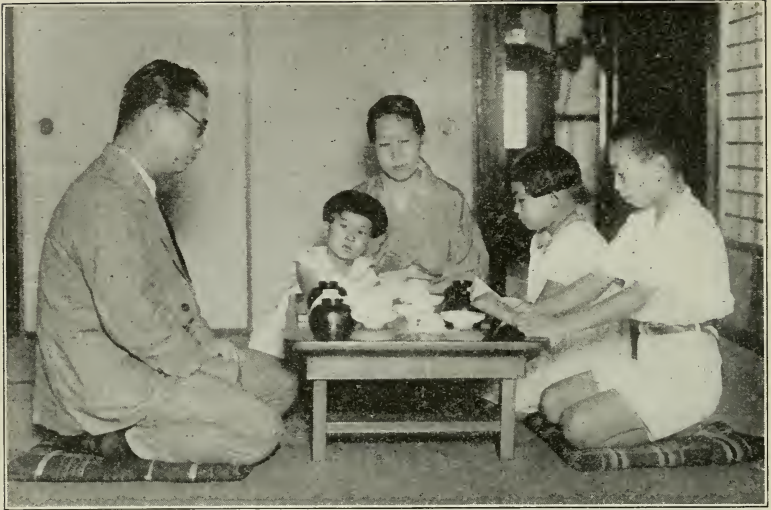
Dr. Kagawa is now adviser to the mayor of Tokyo; counselor of the Social Bureau; member of the National Commission on Employment; counselor to two proletarian parties; promoter-president of the Students' Co-operatives in five universities; leader in the movement for International Peace; in the Temperance Movement; in the movement for the abolition of the red light districts; in the Anti-Tuberculosis Movement; in the Japan Mission to Lepers, etc., etc.

"OF SUCH"

I would be always but a little child,
 Stretching my eager fingers out to catch the rain;
 To touch the bright, sweet flowers;
 On the path I pass
 To hear the noisy insects in the grass.
 Always would I know
 The thrilling wonder of my first white snow!

I would be always innocent:
 Would always learn;
 Would greet each dawn with glee;
 Ah, it is much, is much,
 To know the coming Kingdom is of such!
 —From "Songs from the Slums," by Toyohiko Kagawa.

Within the Home Circle



Left to right: Toyohiko Kagawa; Ume Kagawa, 6 years; Mrs. Haru Kagawa; Chiyo Kagawa, 10 years; Sumi Kagawa, 13 years.

MISS SPRING BECOMES MRS. KAGAWA

By HELEN F. TOPPING

AS she was graduating from high school, her father lost his job and his money. Spring's fourteen-year-old ambition for higher education switched suddenly to supporting the family. For a year she worked as a housemaid in Tokyo, which seemed very far away from her native Yokosuka. Then her people moved to Kobe, where she could live at home and work in a bookbindery. Nine long years of it. And though the book factory had a Christian manager, though a Christian preacher came regularly Monday mornings to preach to the employees, Spring was not interested in Christianity. On the contrary, when her aunt, a good Christian for many years, died of a painful disease, Spring was resentful against a God who could let so good a person die. Her resentment was partly because of her own hard life, though never acknowledged.

Then one Monday the preacher brought with him a theological student to teach hymns to the workers. During the hottest

weather the preacher went on vacation, leaving the student to do the preaching. His first sermon was on the Cross. "Listen to the hammers beating out the iron in the near-by steel factory!" he cried. "First the metal is heated red hot, then plunged into cold water, then beaten, and beaten, and beaten. At last it turns out steel. Had it not gone through this process it would never have been anything but iron!" Through the Cross message Spring began to understand how the love of God can be expressed even through the suffering in our lives. That sermon spoke to her condition and she listened attentively to all the rest of the sermons by the student. When the preacher returned her interest waned.

Spring's recreation was the theater. Sunday evenings she went with two girl friends. One night they deserted her. She made her way alone to the theater district, but found her chosen play with the last seat taken. Another theater was also full. She considered, thought of the slum chapel, only three blocks away from the book factory, in which she had heard the student was preaching. Summoning up her courage to cross the bridge into the slum district, taboo because of its drunkenness and disorder, she found herself standing outside the chapel. Again she listened to a sermon on the Cross, and listened with all her soul. After that Spring went every Sunday evening, was baptized at Christmas and became the best volunteer worker in the little congregation.

In March she received an offer of marriage. In conventional Japanese style it came through a middleman and his wife. The proposal came from a country school teacher whose wife had died and left him with six children. Spring was now all of twenty-four, very old to marry, and the younger children were ready to be breadwinners. Her family urged her to seize the chance to get an educated man, since she had always loved education! But now Spring had found herself in the Christian community and was loath to leave it. She sought advice from her pastor.

"How would it be if you married me?" was his reply, unexpected and disconcerting. No such thing as a direct proposal, face to face, had ever existed in old Japanese custom. Spring made a low bow, said not a word, and hurried home instantly. . . . Very soon came a messenger with a letter of apology for the informal manner of it, but reiterating the proposal! Early next morning Spring did her hair carefully in her best manner, put on her best silk coat, and went out to the ocean beach at six o'clock, where they had their morning prayer and plighted their troth.

Before that Spring had to convince the student, Toyohiko Kagawa, now graduating from seminary, that she would be able

to bear the hardships of slum life with him. He had not considered asking any woman to share it. But Spring—Spring was different. Her iron had been beaten into steel.

In a month came their wedding, and then an immediate return to the slums. Spring's only wedding reception was her husband's introduction of her to the slum grandfathers and grandmothers, bereft of their children, as a caretaker for them. "I have tried to be a son to you," he said, "but here is a daughter who will do much better!"

Spring's days were filled with hard work, but also with the education she had always wanted. Early mornings and evenings her husband held a high school, with her as one of the first two pupils. Next he arranged for her to have leisure time in which to write. Two books came from her pen, "My Life as a Maid-servant and as a Factory Girl," and "Little Stories from the Slums." Both are soon to be published in English. Because they were the two most popular books in a mission school library, an American teacher read and translated them in her language study.

Organizing working women, editing their newspaper, speaking at political meetings, as well as mothering and daughtering the slum people, occupied Mrs. Kagawa's time very fully for a decade. During that time her husband was away for two years studying at Princeton, and she, too, had her Bible training in Yokohama.

Then came their three children. Today she is not only an ideal mother, but also hostess to a household generally numbering eighteen altogether—clerks, helpers, unemployed and other guests of all sorts. And treasurer, too, managing to distribute about the twenty-fifth of every month their slender stipends for nearly fifty employees; and funds for emergencies contingent to rapidly growing organizations. Dr. Kagawa has organized the Japanese labor movement, the proletarians' political movement, and many of their co-operatives, and he must, for years to come, remain centrally responsible for these enterprises. Their headquarters are his settlements and churches. The welfare of eleven million laborers, thirty million fishermen and farmers depends more on him than on any other. At the heart of this nation-wide and world-changing movement is his side-partner, Mrs. Spring (Haru) Kagawa. She directs the work in his absences in many foreign countries. She writes or guides the replies to two thousand letters a year from those who seek the Christian way of life. It is she who reads at midnight to him, "The Story of Social Christianity," in its Japanese translation, which he has prepared for the hundred Farmers' Gospel Schools. Then together they kneel in prayer—prayer which will the next morning carry the next chapter of it into action.

THE STORY OF MY LIFE

By TOYOHICO KAGAWA

WHEN I was a boy I had a difficult time being a Christian because my family was prejudiced against Christianity. It is not easy to tell this story of my life. Were it not a testimony for Christ, I would not do so. My father was elevated to the secretaryship of the Privy Council of the Emperor. He was made governor of two provinces, and vice-president and governor over a third. He had two wives. The first wife had no children. The second wife, my dear mother, was a professional dancing girl, and had five children. My father died when I was only four years of age. The first wife who had no children adopted me as her own. Our ancestors ruled over nineteen villages in the feudal system. We had a big house and many servants. We manufactured indigo, owning a big factory. But living in a big house without any sort of love meant hell to me.

They also manufactured some wine. They were rich people; but their mode of behavior was terrible. I was disgusted when I was a boy. When I was nine years of age I was sent to a convent to study. When I was eleven years old I was sent to high school and put into a class. The senior students of the high school were terrible. They visited licensed quarters of public prostitution, and they got drunk. So I said to myself there is no hope for me to be a good boy. In those days there was a theory of evolution which said that we were descended from monkeys. I knew monkeys were naughty and I was naughty, too. There was an American missionary who taught English, so I attended that English class to learn the language. That missionary left soon after.

Dr. Myers succeeded that missionary. He told me that the best way to learn English was to memorize it. He told me to memorize a few verses from the Sermon on the Mount. I memorized the twenty-seventh verse of the third chapter of Luke. "Consider the lilies of the field; they toil not, neither do they spin; yet Solomon in all his glory was not arrayed like one of these." When I began to memorize that verse a new inspiration came to me. This time I found that there is a most mysterious power which makes the plant so beautiful. This power is the Creator. So I began to pray to the Heavenly Father who could make the lilies in the field so pretty. I believed that if I could be like one of these lilies in the field, then I could be a good boy. In those days I lived with my uncle, president of the Chamber of Commerce and President of the Steamship and Railroad Company. He was very much against Christianity. He was an honest Buddhist. I couldn't confess my faith openly. So I got

into bed, putting the bed cover over my head and prayed, "O God, make me a good boy."

About eight months passed. I went to Dr. Myers to borrow some religious books written in Japanese. The missionary asked whether I believed in God or not. I said I did. He asked me if I believed in Christ. I said, "Yes." He asked whether I prayed to God or not. I said, "Yes." "How do you pray?" he asked. "Under the bed covers," I said. He laughed at me and said I was a coward. "Why don't you confess your belief and be baptized?" he said. I didn't like the word coward, so I went to the church for the first time to worship God in the church. I received baptism and I graduated from the high school there.

Then I went to Tokyo and entered a Christian college. This time I was a sick man. Dr. Myers was very kind and put me in a hospital. I didn't want him to bother too much. I had only 15 yen; but I rented a small fishing man's cottage for 1 yen a month. In your money that is only thirty cents. It would be quite difficult to rent a cottage here for thirty cents. There was not much of anything in the cottage—no cot, no mattress, so I got some straw and I lived in that house nearly a year. But I was very lonesome. I had many animals—one dog, a cat, one snake and five spiders. Then came Dr. Myers, the missionary. He slept with me in that terrible cottage about four days. We slept in the same bed. I asked him if he wasn't afraid of me. The American wasn't scared. "Your disease is contagious," he said, "but love is more contagious." Because he thought he could love me I thought I must love the people in the slums. I decided I must go to the poor people if I expected to recover from my disease.

I went there when I was twenty-two years of age. One night before Christmas I was preaching and there came an ex-convict. When he was born his mother did not like him, so she threw him on the ground to try to kill him, but he didn't die. Instead he lived and became a thief. He had a technique. He would set fire to a place. All the neighbors would run to the house. Then he would enter these houses and steal. Once two hundred houses burned down. He was put in prison for nine years. Then he got the New Testament from a pickpocket. He was converted and he said, "Mr. Kagawa, there is a vacant house in the slums." This house was vacant for many years because in that house a certain laborer had been killed and some said there was a ghost there. The rent was very cheap. So I moved into the haunted house. I made my own bed on the very spot where he was killed. To my disappointment the ghost didn't come. I was a hero because I lived in the house which was haunted by a ghost. Everyone said I was courageous. They said I had some supernatural power that drove away the ghost.

The next day a man came up to me and said, "I am out of employment so please let me stay with you." His nickname was Mr. Statue because he had nothing to do but to stand still on the corner. This Mr. Statue said, "Please let me stay with you." I slept with him and I got his skin disease. I would get up very early. Mr. Statue didn't get up at all. I asked him why he remained in bed. He said, "Mr. Kagawa, I need some surplus energy." Then he said, "Since I have no food to eat, if I remain in bed I will not waste my energy."

A few days later the second man came. He had killed a man. He was selling his wares when a young man upset his basket and destroyed all the bean pods. He was instinctively angry and knocked him down. The man was killed instantly. The judge had sympathy for the murderer, however. He had been under arrest more than eighteen months, but later he was released from jail. When he came to me he was suffering from a mental disease. Every night he dreamed there was a ghost. He came to me and said, "Mr. Kagawa, you have some sort of supernatural power to drive away ghosts. I dream every night there is a ghost. Please let me grasp your hand. Some mysterious power will flow into my body from yours, and I will not dream about the ghost." So I let him grasp my hand. He dreamed about a ghost. And he cried out in the middle of the night. He screamed. It sounded terrible. He remained about four years with me and recovered from the mental disease.

Then there came a third man. He was suffering from syphilis. His neck was covered with sores. He looked terrible. I had only eleven yen for four people. It is impossible to feed four people on eleven yen, even in Japan. We skipped the lunch and had two meals a day. We put water into the rice and we watered our stomachs. I couldn't work hard at all. I was hungry. "Give us this day our daily bread." If you have plenty of food you can never understand the meaning of the Lord's Prayer.

A Christian nurse found out about us and gave me five yen. I was glad. I said to Mr. Statue, "Let us make some good rice." We boiled the rice hard and had three meals. They were delicious.

I went to Paris and Berlin and studied the slum conditions of Europe. I came to America and studied the conditions of the slums here.

In the slums, one time, a gambler came to me and said, "You either go away or give me fifty yen." I said, "No, I have no money." Dr. Myers gave the money, though. Then the gambler pointed a pistol at me and said, "Get the money." So I had to get it.

There were a lot of infanticides in the slums. Those children were brought to the slums to be killed. There were many wicked

women who made a profession of killing infants. When they would poison or drown them, they were arrested; but they would give them bad medicine and starve them almost to death.

There was a woman who was the wife of a wicked pirate. She was trying to kill her baby only a hundred days old. So I began to give her condensed milk. A few weeks later she disappeared. The following July in the hot weather I was suddenly called to appear in the police court. The chief of police said, "You are Mr. Kagawa?" "Yes," I said. "You have a wife?" "No." "You have a baby?" "No." "You had better confess you have a baby." "No, I have no baby. I am a bachelor." "You had better go see." So I went to the prison cell and found that wicked woman with a baby she said was mine. The woman was to be imprisoned for four years; but a baby cannot remain in prison in Japan. So this time I became a mother. The baby almost died from the heat. It screamed and cried. I didn't know how to make good milk from condensed milk. I went to the doctor and asked him how. The baby started crying at midnight. And Mr. Statue didn't move. He suffered from a mental disease. I had a terrible time. So I have a lot of sympathy for a mother. We cared for that baby about six months until we found a real mother. We didn't give it back to that woman.

In the year 1910 I conducted the funerals of fourteen such babies. The next year I had funerals of nineteen of them. I had a terrible time with those babies. But I had a good time with beggars. I had many callers among the beggars. You read in the Bible about Lazarus who went to heaven but his rich friend went to hell. You find the same situation now. There are three kinds of people in the slums. Those who are desperate become suicides. Some are thieves. And those who are good-natured become beggars.

I toiled and labored and began to write books. The result was not good. I preached to the drunkards at two o'clock for that was the only time they were sober. I began to preach to the gamblers. But I was distressed. After four years and eight months preaching in the slums I came over to this country and went to Princeton, New Jersey, and remained there two years and went back to the same slums in 1917. This time I changed my technique. I began to organize labor unions and co-operatives. Unless there was a change in economic systems, I thought, it was completely hopeless to combat the slums.

Then there was a big general strike. Forty-five thousand people were in the strike. I was arrested with four hundred and fifty labor leaders. But I had a good time in the prison house because the prison cell was big. My house was only six by nine feet. This was a wide room nine by twelve, clean and neat. In

the slums I slept with the bedbugs. So I could sleep well and have leisure time. The warden came and gave me a pen and pencil. When I came out I began to organize farmers' associations because in Japan the farmers are very poor. In your money the average Japanese farmer's income is only one hundred and fifty dollars a year. Again I was arrested. Not because the governor didn't like me; but because we got one hundred and fifty thousand farmers to join the farmers' union. Probably you don't know that we have more than thirty million people in Japan in the rural areas. Seventy-five per cent of them are getting less than four hundred and fifty yen a year, which is one hundred and fifty dollars.

In the year 1923 we had a big earthquake. Seventy-four per cent of the houses in Tokyo were destroyed. Nearly two million people lost their houses. This time the Japanese government asked me to be one of the members of the imperial government commission on reconstruction. They asked me how much it would cost to wipe out the slums of Japan. About twenty million yen would destroy the six big slums. This bill passed both Houses of Parliament, and six big cities of Japan were rid of their slums. Now we have co-operatives for eighty per cent of the farmers. Japanese are owners in the co-operative associations.

We talk much about disarmament. We do not fight for religious causes. Formerly we had Protestants and Catholics who fought. Now we do not. To fight that way is nonsense. Today we have five causes of war: over-production, raw materials, national loans, commercial and transportation policies. Now we have war for economic reasons. Unless we have some economic foundation for world peace, we cannot prevent war. Between Denmark and England there is a wonderful agreement. They have consumers' co-operatives with the result that Denmark abolished her army and navy completely with the exception of a standing army of three thousand soldiers. If Denmark and England can do this, why can't we do that between Japan and America. If we are Christians why can't we have economic ethics? I am very eager to put the spirit of Christ into international life. We must have a new Christian economic ethics based on co-operation.

I ask you, young friends, let us have a new Christian ethics. Let us have the Kingdom of God Movement. Let us wipe out the causes of war through economic ethics. Let us have love. So I urgently say, let us have the spirit of co-operation among the nations and let us have the spirit of co-operation among ourselves. Goodnight!—*Address delivered before six thousand students and citizens, February 10, 1936, at Urbana, Ill., in the midst of a blizzard and with the thermometer below zero.*

SEEING LIFE WITH KAGAWA

A WORSHIP SERVICE By JOHN IRWIN

HYMN: "In Christ there is no east or west"

UNISON READING: A Carver of God

As the sculptor works in wood and stone
I would devote myself to the living soul.
But I face the solemn thought
That the sculptor cannot carve
Either in wood or stone
Anything better than himself.
All the lines of my carving
Will but reveal my own soul.
Gazing at my hand, at my chisel, I shudder.
How long will it take for this human sculpture
Which I can never carve better or finer
Than my own soul?
How shall I escape! How escape
From my pitiable, limited self,
And rise to become a carver of God!

Happily there is a guide for me,
One who has opened the door of the sanctuary,
One who in His living flesh
Has given us an image of the living God.

—*Toyohiko Kagawa, in "The Sculpture of the Soul."*

SILENT MEDITATION

RESPONSIVE READING: Some "Kagawagraphs" (from "Kagawa,"
by William Axling)

LEADER: If we put aside pressing cares and allow the life of the universe to whisper to our hearts, living becomes pure joy. Then the heart will be detached from illusion and worldly cares be overcome. Even in the midst of the most chaotic scenes there will be a stillness of soul which is undisturbable. (p. 140)

Group: The life of every moment is a phenomenon of God's heart. Every task is the combustion of the flame of God. He greets us in the kitchen. He gazes intently upon us at the well-curb. In the bustle and hustle of the factory or when hanging on the strap in the crowded car we breathe God. When we lift the iron sledge and are hammering out the steel we are in God's bosom. (p. 128)

LEADER: Some people say that social and religious movements are two different things. This, however, is said by those who fail to see religion as an art concerned with the whole of life. If the material and spiritual are separate entities, and if there is no relation between God and the world, this contention might be true. To him, however, who makes life the realization of the supremest good it is impossible to separate social and religious effort. (p. 44)

Group: God dwells among the lowliest of men. He sits on the dust heap among the prison convicts. With the juvenile delinquents He stands at the door, begging bread. He throngs with the beggars at the place of alms. He is among the sick. He stands in line with the unemployed in front of the free employment bureaus.

LEADER: Therefore, let him who would meet God visit the prison cell before going to the temple. Before he goes to church let him visit the hospital. Before he reads his Bible let him help the beggar standing at his door.

Group: If he visits the prison after going to the temple, does he not by so much delay his meeting with God? If he fails to help the beggar at

his door and indulges himself in Bible reading, there is a danger lest God, who lives among the mean, will go elsewhere. In truth he who forgets the unemployed forgets God. (p. 28)

LEADER: Love knows all things. Love knows sorrow. Love knows laughter. Love knows endurance. Love knows action. Love knows hunger. Love knows growth. Love knows adventure. Love knows reverence. Love knows pride. Love knows magnanimity. For this reason love approaches omniscience.

Group: Love contentedly suffers hardship. Love works miracles. This is the reason that love approaches omnipotence.

ALL: Love is effervescent. Love saturates. Love fuses. Love embraces. Thus love is flexible and adaptable. Love is the final reality. (p. 193)

READING: "One Garment Left," from "Songs from the Slums"

PRAYER (*in unison*):

O God, our Father, our age has so far lost the spirit of simplicity and righteousness that it has fallen into fearful sin and error. As prophets of old heard the voice of God, cause us to hear Thy voice today. Teach our social order which is wrapped so deep in the smoke that we have lost our way, teach it once more the greatness of conscience. May our farmers, our herdsmen, our fishermen, all those who are in their daily toil look up into the heavens, and those whose lives are spent amid the whirling throb and din of our factories, once again hear the voice of conscience and of God. And this we ask in Christ, our Lord.—*The Christian Graphic*, Tokyo, February, 1934.

READING: "Discovery," from "Songs from the Slums"

HYMN: "Rise up, O men of God"

BENEDICTION:

"The Lord bless thee and keep thee; the Lord make His face to shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace."

This service of worship, used at the close of Kagawa's youth address at the Chicago Temple, February 12, 1936, illustrates how poems and sayings of Kagawa may be used for worship purposes.

LOVE, THE LAW OF LIFE

By TOYOHICO KAGAWA

DECEMBER 23, 1935, on his way between Amarillo and Lubbock, Kagawa stopped at a little church crowded with young people at Tunia, Texas, and was introduced as follows: "Kagawa seems to us not an Oriental nor a foreigner but universal, a son of man, so living and so serving as to make himself a benediction the world around." Dr. Kagawa asked that 1 John 4:8 be read, "Whosoever loveth not, knoweth not God, for God is love," and spoke as follows:

If I have a message to give you, it is from this Bible verse. Today we are taught much about love but do not practice it. What does it mean to be a Christian? In Japan we have so many religions, Buddhism, Shintoism, Confucianism, that a scholar from abroad once asked me why we need to import Christianity. My answer was that we need the love of the Cross. Buddhism is good, Shintoism also has good points, and so has Confucianism, but none of them teaches the real redemption of humankind through the blood of Jesus.

Protestant churches teach much about faith, but how shall we practice faith? Through listening to the voice of God. But how shall we listen to the voice of God? Is there any way to listen to the voice of God? Yes, through love. Revelation from God comes through love.

There are three kinds of love: (1) Instinctive love, as that of children to parents, of boys to girls, of husbands to wives. But even among animals there is that sort of love. In a book entitled, "The General Sociology of Animals," by a professor of sociology in Germany, I have read of the wonderful family life of the monkeys. There are four kinds of apes: the gorilla, chimpanzee, orang-outang and the gibbon. The first three have a pure life. They practice monogamy. So if we human beings cannot live pure lives, we are inferior to the monkeys. Several years ago I read a book on apes and learned how the father of the family keeps his wife and children on the top branches of the tree at night, and he himself remains at the base of the tree watching to keep off lions and snakes. Does the American husband watch through the night to keep off lions? It may be that we must restore even the monkey consciousness of instinctive love.

Then there is (2) the semi-conscious stage of love. This manifests itself in various ways including loving the sick. Nurses in

hospitals serve even dysentery patients and those with cholera, plagues and other infectious and contagious diseases. But there is a limit to this type of love. The same nurse who may serve her patients, however loathsome their disease, to the limit of devotion, when she meets an enemy who says bad things about her, may not be able to love that enemy.

Best of all there is (3) the stage of fully conscious love. Jesus could love sinners and even His enemies. Why? His consciousness was above the human level—above instinctive love, above semi-conscious love. His consciousness was of God.

You have blood in your body, but the bulk of your blood is not so much compared to the total size of your physical body. The blood goes to the stomach when we eat, to the brain when we think. The blood cures wounds, and produces new growth in weak spots. The mission of blood in our bodies is like that of the love of Jesus in the human race. He had consciousness of God, and at the same time consciousness of the whole world and especially of the weak spots—of the weakness of ex-prisoners, of the feeble-minded, and of his enemies.

Jesus passed away nineteen centuries ago and many think it is of no use to think today about Him. They are mistaken, for in world history there has been only this one man who could become fully conscious of God. In mathematical numerical undertakings, we begin with one; and Jesus was the one standard, the absolute one, with full consciousness of God. He is the standard of human consciousness and of human conscience. Our era began with His birth. We start our years from His birth. Though we have physical bodies, unless we have consciousness of God, we are inferior to the monkeys. We make Jesus our standard because He could reveal to us God-consciousness. Through what? Through love. He had cosmic consciousness of the whole universe. When we apply this to our daily lives it means Love of the Soil, Love of Neighbors, and Love of God.

Love of the Soil. Love of Nature. Many boys and girls want to go to the big cities. But they should remember that somebody must remain with nature and love the soil. I was born in the city, but brought up in the country, and I love birds, flowers, trees, and the fishes in the pond. So long as we stay with nature we cannot lose consciousness of God. In our farmers' gospel schools we teach many things. One is biblical agriculture.

Do you know about the trees of life, in Genesis and Revelation? You have most wonderful ways of cultivation in Texas, but I am sorry that you haven't planted trees of life. In Japan we haven't such a big cultivable area. Eighty-five per cent of Japan is mountainous and yet we are sixty-six million people trying to live in an area one tenth the size of Texas.

So now we are trying to get the mountains to produce food for us—pecans, hickory nuts, walnuts, acorns and berries. There are a hundred and twenty kinds of trees with edible fruits. Tree roots also help to fertilize the fields when planted around their edges, by producing certain kinds of bacteria. The nuts of trees provide oil, starch and protein. If you depend solely on wheat it will decrease your profit. And if you plant trees, the birds will come back to you. The birds will sing early in the morning and bring you not only the beauty of their songs but many other new things. Unless you love the soil, the soil will never love you. Soil is alive. There are a hundred kinds of bacteria in it. These bacteria will die out unless you love them.

For the love of neighbors and in order to have co-ordination with our neighbors and friends, let us organize seven kinds of co-operative associations.

You need money, so let us organize (1) credit co-operatives. When you deposit your money in a big bank it goes to New York and evaporates. So we must keep it here and deposit it through credit co-operative associations. In 1859 during a big famine in Germany Mayor Frederick von Raiffeisen started credit co-operatives and asked all the tenant farmers to join the credit co-operative bank. Thus the profit was turned into land and he lent money, without interest, to those who were suffering. This was from the Christian motive. So the tenant farmers became owners of their own land. Today there are three billion marks deposited in credit co-operatives started by this Christian mayor.

So I initiated that system, and today we have that Christian type of co-operative credit union in Japan. I wish you would start it right away in Tunia. Otherwise panics and depression will visit you, and you will lose your property. If you start credit co-operatives, your banking system will be all right.

Then we need (2) insurance. Land insurance must be made on the basis of co-operation. In Ohio they have it. Everything is by mutual assistance. General Booth of the Salvation Army has a big life insurance company but that profit goes to the Salvation Army. My idea is that the money from co-operative insurance must go to the poor people right here in Texas. It must be realized in a concrete way.

You already have (3) marketing co-operatives, based on co-operative good will. You need also (4) utility co-operatives for owning co-operatively your own electricity, water power and the like.

In England they have friendly societies as the basis of their nation-wide health insurance. You do not have these societies, so when you become sick you pay high prices, maybe five hundred dollars, to the physician. If you have national health in-

urance, you do not need either to pay such high prices or to depend on charity.

We need to have love organized in seven concrete programs, of insurance co-operatives, producers' co-operatives, marketing co-operatives, credit co-operatives, mutual aid co-operatives, utility co-operatives, and consumers' co-operatives. I am passing on to you real concrete ethics. You should start them right away, credit co-operatives, producers' co-operatives, marketing co-operatives, insurance co-operatives and consumers' co-operatives.

The church has been preaching love but has been divided into denominations. So we have forgotten to make Christian love into a real thing. Therefore the Communists came from Russia and became a strong power in America. Unless the Christian churches do something on this line, the Communists will win the young people. You must study this and make the gospel of Christ a concrete thing. More than a thousand years ago Nestorian Christian missionaries came to China and Japan, but their type of Christianity disappeared because they could not express the love of Christ in action. Christianity survived in Europe because the leaders of the Christian church there made Christianity concrete and living. But today because we have stopped doing so the Communists are giving us some stimulus. So let us have the concrete basis upon which to love each other. Then violent revolution will not touch you. We had a terrible experience with the Communists in Japan, but we started co-operatives and their movement dwindled. Let us make the love of the Cross of Jesus concrete in action.

Last year I happened to be in Australia and New Zealand, and I studied the conduct of the aborigines of Australia and the Solomon Islands. I was asked by the captain, "Do you see a house?" I thought it was a sort of hay stack. Those aborigines have forgotten how to build houses. They have forgotten the technique. They have forgotten how to cook food. They have become very, very primitive. Do you know the reason why? Because they killed too many people. The most capable people were killed off, and they became savages. So it is with the Solomon Islands.

If you read books of astrology and anthropology you will find that the aborigines of the Solomon Islands are the most primitive people in the world. Once I happened to find a former missionary to the Solomon Islands. Twenty-seven years ago he went out to Christianize those aborigines of the Solomon Islands. He told me many things because he was the first missionary to these islands. When he went about ten miles he found a different dialect. When he went another three or four miles he discovered another dialect. They could not understand each other.

Two years ago he was invited by the Philippine National

Council of Christian Churches. He found there more than eighty-five different dialects among the Philippines. When he went about ten miles north of Manilla to speak, he found a completely different dialect from the dialect of Manilla. When he went farther north he found they spoke still another dialect. He told the names of some of the dialects, but I didn't remember them. Many people who are interested in anthropology and ethnology would say that the material factors of environment have great influence and effect in forming the customs and differences of language. But I discovered the differences of dialects do not come from the material factors at all. They are solely dependent upon the psychological differences.

I was so much surprised that those primitive aborigines of Solomon Islands had a most superstitious religion. They eat meat of the human body. They eat human flesh, due to the belief in the superstition that when they eat human flesh they are blessed with supernatural power. They have very strange ideas. That particular superstition divided the tribes into many divisions, so that they did not trust their neighbors.

They had small tribes of from 800 to 1,000, with the biggest one about 3,000, and because there was so much egoism among themselves, they were segregated for centuries from their nearest tribe, thus they developed completely different dialects. Religion caused that. Superstition caused that. Superstition caused depravity and difference of languages.

Well, I know there are many material factors which cause the differences in tribes, but if we study carefully we will find that psychology and superstition are the most important factors in civilization. I discovered that unless we could love our friends and neighbors, civilization will meet a crisis.

Today in this land we are facing a crisis. And today we have a sort of feudal system on a big scale. Nationalism is getting stronger and stronger, and we still believe that to serve a certain nation is the most important thing for the uplift of humanity, and we are apt to forget the importance of international relationships and loving-kindness among nations.

Here is another superstition. Seventy years ago we had a big feudal system in Japan. Today we have forgotten that feudal system. Before we had the feudal system we were aborigines. But the feudal system made us a very peculiarly minded people. We are a nation of militarists. The militarism of Japan today is the outcome of the feudal system of seventy years ago. So unless we can have a new philosophy of loving-kindness, of faith in love, humanity is facing a crisis.

But some of you may think: "But, Mr. Kagawa, it is very difficult. We are instinctively inclined to egoism. Our instincts have a limit, and we cannot love our friends so much." But

please understand this: Do you think those aborigines of the Solomon Islands ate human flesh from instinct? I do not think so. Their own semi-consciousness led them into superstition. Instinctively we do not like to eat human meat at all. Thus those cannibals had a peculiar superstition which led them to eat human flesh.

When we study the instincts of birds, the instincts of animals, such as monkeys, we think they are better off than we are. In the Northern Hemisphere we kill many birds. Thus birds are scared of mankind. In the Southern Hemisphere I could study the life of birds because they were not afraid. Many birds go across the equator. There they have most unusual birds.

Where I studied the animals and the wild birds in Australia and New Zealand, I was impressed to find the bird life was very different from the bird life in the Northern Hemisphere. They were happy. They were most wonderful birds. In the Northern Hemisphere humankind kills many birds, so birds became very timid.

The majority of birds which migrate to Australia and New Zealand lay eggs there in Australia and I find that those birds have most wonderful habits of purity in sexual behavior. When they start to fly over from Australia as some big flocks do, male and female separate. But when they reach their destination, male picks up female, one by one, without any sense of promiscuity. The majority of those birds have a sense of monogamy. I was astonished to discover this.

And it is even so among monkeys! They behave in a wonderful way of helping each other. Many monkeys have but one flock. Some of them have thirty. They migrate from section to section. And they do not have fierce wars at all. We have created cannons and battleships and submarines and airplanes, but monkeys haven't any of these. So having consciousness, we are depraved. Our consciousness is out for selfish purposes instead of altruistic purposes.

As long as we remain so, it is very difficult for us to find God. Many men do not find God. They understand God as a sort of material reality. But God is life; God is power; God is love. How can we find power and energy and life with the naked eye? While I stand still here you see only the material reality in my personality, that is all.

Unless you would try to love others it is very difficult to find out God as the lover of mankind. You know in the Bible, in the first Epistle of John, 4th chapter, 8th verse, it is written, "Who-soever loveth not, knoweth not God, for God is love." So unless you try to love others, it is difficult to understand God's love. But it is very strange, many college boys and girls understand

their own lives and are familiar with consciousness, but they are still skeptics.

In this country young men like to think about freedom and liberty. They know the meaning of freedom and liberty, but do not understand the essence of love, especially they do not understand the essence of redeeming love. With redeeming love we can unite the different nations. We can unite men and women. With redeeming love we can unite societies. With love, idealism and purity are combined into one. With love God and man are united. With love the absolute and the finite become united.

So what we need is the consciousness of the whole universe. When we dig deeper we find most wonderful devices of the cosmos. So I believe that we are too agnostic and too much self-centered. We must understand the universe as a whole.

Here I have a dynamo, but if you keep this dynamo in your own room without connecting it, you can never feel any power. If you would move your dynamo, then the energy of electricity would flow into that dynamo according to the ratio of the diameter. The more you rotate your dynamo, the more power you have. The more you would have loving-kindness in your own consciousness, you will find that wonderful energy of God flowing into your own consciousness, and you will find that God is trying to act through your consciousness.

We must understand God as consciousness or personality. Personality sounds better in this country, but in the Orient, sometimes it has the attribute of human. So I do not like to use this word. God is consciousness, if we have consciousness. God is life; God is power; God is love. When we have love, we can find God's love. "Whosoever loveth not, knoweth not God, for God is love." When you have love of nature, love of purity, love of labor, love of your friends, and when you have love for sick people, and love for sinners, you can find God there.

This love is the essence of Christianity. You will not find this type of love in Buddhism, nor in Mohammedanism, nor in Confucianism, nor in the philosophy of Plato or Socrates. This is revealed only in the New Testament. Do you think this love is superstition? Because I think this is absolute truth, I am never afraid to be called a Christian. It is the reason why I remain a Christian and act as a Christian taking the steps of Jesus. Thank you.

JAPAN AND AMERICA

By TOYOHICO KAGAWA

COMING over to America, I was asked whether there will be a war in the future between Japan and America. A rather silly question. Two years ago in Japan a fiction writer wrote a story which told about a coming war between Japan and America. The Japanese government was very much concerned about it. They passed a bill through both houses of the Japanese Diet saying that if anybody published any articles of bitterness toward America he would be punished; and today this law is enforced. So if anybody expresses any sort of bitterness toward America, he is punished and imprisoned. I wish you would have this kind of law in your country also.

I do not see any reason whatsoever for a coming war between Japan and America. Because your country is very big and wide, you do not understand this nation of the Orient. Maybe you are too much concerned with this country alone. But we depend on the New York market to sell our silk. You understand Japan is mountainous. Eighty-five per cent of Japan is covered by mountains. These farmers who live in the mountains raise mulberry trees and silk worms. They must sell silk to New York. They must not express any bitterness toward America because New York is a good market. But in this country you do not understand the situation there in Japan. If we would fight against America, we would lose the best customer we have in the world. If Japan were a foolish country, then probably she would go to war, but even Japan has some sense.

So when I was asked about a coming war between Japan and America, I was rather surprised. Ninety-nine per cent of Japanese intellectuals are against war. But you people do not understand that side of Japan. I am sorry to say that is not known to this country. So I assure you repeatedly that we love you. Japan loves America very much. But I know even in this country there are lots of stories written that are not true as there are in Japan. So I wish you would not trust those pieces of news. But you know that Japan loves you.

Real religion, I think, should be the foundation for permanent peace. I have discovered that nowadays we do not fight for the same reasons. We have stopped making war for religious reasons. Do we fight for racial reasons? Your Congress passed the Immigration Bill. We say, "Very well." Even though you forbid us to enter this country, there is no war. It is nonsense

to think about war simply because of that. I understand that we have five causes of war: (1) over-population; (2) need of raw materials; (3) the national loans; (4) commercial policies; (5) transportation policies.

Now these five causes of war are really and chiefly economical questions. It is necessary, therefore, to work for better economic conditions if we are to have world peace. I understand that unless we Christians apply the principles of economy, it is rather difficult to solve the problem of economy. I wish we could have a sudden solution by an agreement in our trade business. I think most of you understand that an agreement between Denmark and England is a reality. Danish products such as bacon and milk are sent to England. Those products are sent through producers' co-operatives. Then, Great Britain buys through wholesale consumers' co-operatives. Denmark, depending on that agreement, abolished the navy. Only 3,000 soldiers are in a standing army now. If England and Denmark can agree, why can't America and Japan?

I went to Australia last spring. They understand the situation of Japan. The leaders of Australia and New Zealand go to Japan to attend conventions. In the past week a convention was started which really meant nothing, but I realized that bringing the leaders of different classes of different nations together would result in better understanding between nations. When the labor representatives met in connection with the League of Nations, I thought it meant nothing, but later I discovered that a wonderful thing had been accomplished. So if we could have economic conferences on the Pacific Coast, some near Scandinavian countries, or some in northern Europe, some near the Mediterranean and bring those to Geneva or London or New York, then I think we would eventually improve thinking along economic lines. I understand in connection with the production of wheat, gasoline, rubber, and the like, they have Pacific conventions and also world conferences to check the over-production, and that there are some good agreements now. If they can agree on those lines, why can't we talk about disarmament. War results from economic causes.

We need agreements along economic lines rather than disarmament. We need some sort of economic foundation for world peace. We need co-operatives. We need the application of Christianity to industry. Otherwise, there is no hope. We need an agreement between India and Japan—Java, Dutch Indies, and Japan. I wish some day about sixty-five nations would agree on economy. I wish we could pray about that. Otherwise, war seems very possible; but I trust in God that some day we will have a solution for these economic problems.

Do you find in Japan some common sense, even in that so-called

militaristic country. You must remember that just about seventy years ago people carried two swords. There were about three hundred feudal princes, feudal lords, and others. In those days the Emperor had no power. In this country, America, the Supreme Court has wonderful power. Even the President cannot do much against the Supreme Court. In Japan the army and navy have the same authority as your Supreme Court. We have a difficult time in Japan.—*Excerpts from the address at the Mid-day Luncheon Club, Springfield, Illinois, February 7; from the radio message at Peoria, Illinois, February 6; and from the address at the University of Illinois, February 9.*

KAGAWA APPRAISES MODERN JAPAN*

By WILBUR LAROE, JR.

QUESTION: Dr. Kagawa, do you represent the Japanese government in your tour of America?

Answer: I do not represent my government, but I feel that I represent 99 per cent of our people, because I know that they want peace.

Q. What is the attitude of your people toward the military activities of the Japanese government?

A. We look upon the militarists in pretty much the same way as you look upon one or two mosquitoes in a room at night. They are very troublesome, even though they are not large in number.

Q. Do you take the position that Japan should not expand?

A. I suppose the Dutch expanded when they took Formosa; I suppose the French expanded when they took Indo-China. In a sense the British expanded when they obtained such large control of Chinese ports and Chinese trade. You see, we have excellent precedents for expansion, and we, also, have a serious problem caused by over-population and unemployment.

Q. Do you think that to expand by a process of military conquest is Christian?

A. No, decidedly not. But you must remember that Japan has not gotten wholly away from the feudal system. While we are living in a machine age, many of the feudal ideas still linger. I think we have made some mistakes in the Orient, but I think other nations have also made their own mistakes.

Q. Is there any thought in Japan of seizing the Philippines?

A. Such a thing is farthest from our minds. As a matter of fact, the feeling of our people is that the granting of freedom to the Philippines was one of the noblest steps that America ever took. It must be recorded as a really great achievement.

Q. What is the attitude of the Japanese people toward the United States?

A. It is a feeling of real friendship. We recently enacted a law making it a crime for any of our citizens to utter a word of bitterness toward the United States. I wish you had such a law here regarding the expressions of your people toward Japan.

Q. How do your people feel toward our exclusion of your people from admission into the United States?

A. I think our feeling is one of sympathetic toleration. We know what a serious unemployment problem you have and we readily understand that you cannot permit unlimited migration

*This interview has been paraphrased from an address delivered by Dr. Kagawa in Washington, D. C., January 18, 1936.

into your country. Of course, we feel rather keenly the discrimination against our people, yet we trust you in a very sincere way and we try to explain your exclusion as the result of domestic conditions.

Q. What is your attitude toward Christianity in the United States?

A. I am surprised that you have as many as 266 denominations. (I am told that I pronounce this word to sound like "damnations" and I am not sorry that I do.) You have the opposite of Christian unity.

Q. Do you think that the United States is a Christian nation?

A. If you want a frank reply, I think you are half Christian and half pagan. You certainly do not apply your Christian principles to industry and we can never have a truly Christian nation as long as our industrial relations remain un-Christian.

Q. Do you think that the trend of international relations is Christian or un-Christian?

A. Of course, there is plenty that is un-Christian in the relations between nations and yet the world is getting smaller and people are drawing closer to one another in many ways. We almost feel that New York belongs as much to us as it does to you. We buy more wool from Australia than England does. We are in close touch with you by radio.

Q. What do you consider the worst evil in the world today from an international viewpoint?

A. The failure of nations to inject Christianity into their economic problems and into their trade relations. Even the so-called Christian nations follow a "dog eat dog" policy with respect to their foreign trade.

Q. Why did Japan withdraw from the arms conference and from the League of Nations?

A. I am not sure we have fully withdrawn from either. We still send labor delegates to the labor conference at Geneva and we are still sympathetic toward reducing armaments; but I want to make indisputably clear that unless we can inject Christianity into the economic relations between nations, and into industry, it is idle to talk about reducing armaments. If we cannot agree on steel and cotton and oil and shipping, there is little use trying to agree on the size of guns. It is my firm conviction that if the nations of the world can agree, as Christians should, on the vital problems of international trade and industrial relations, there will be no need for guns. On the contrary, if we continue to disagree with each other about steel and shipping and cotton and oil, how can we believe that an agreement as to the size of armaments will be anything more than superficial?—From *"The Christian Century,"* February 5, 1936.

STORY OF THE KINGDOM OF GOD MOVEMENT IN JAPAN

By TOYOHICO KAGAWA

THERE are possibly twice as many Christians in Japan today as there were ten years ago. Your missionary endeavors are producing wonderful results. But so many missionaries are withdrawing from Japan that we have found it necessary to start the Kingdom of God Movement. Added to this is the widespread influence of communism, due to Japan's nearness to Russia!

We have three objectives: (1) spiritual evangelism; (2) educational evangelism; (3) industrial evangelism. We organized many prayer groups and we studied missionary movements. We organized about one hundred so-called gospel schools for farmers, and for lay leaders in the big cities. Within one year we had a ninety per cent increase in new baptisms. We organized many gospel schools. The result was very good indeed. So we are now starting the third stage of the Kingdom of God Movement.

We rested about two years because I had to leave my flock. We devoted the first three years to the big cities, and the next two years to rural preaching and the farmers' gospel schools before resting for two years. We have again revived the Movement. We are planning to add to our number about three hundred thousand Christians within the coming ten years.

I made this appeal to the friends in Asbury Park on January 8, and they were kind enough to vote to help us secure for Japan one thousand rural chapels. The cost of a chapel is only \$300. Each chapel will be used as a day nursery on week days, for gospel school at night, and on Sundays and Wednesdays for the church services. We are now trying to interest a greater number of farmers in becoming Christians.

In 1923, we had a great earthquake. Seventy-four per cent of all the houses in Tokyo were destroyed and more than two million people lost their homes. Nearly 130,000 were affected by the fire. In one area alone more than forty-five thousand people were killed.

There was a hospital in Tokyo Bay near a great gas tank. A Christian trained nurse served in this hospital. The head of the hospital was not a Christian, but an atheist. He was a graduate of the University Medical College at Tokyo. When the fire approached the hospital, the doctor said: "Let us fly away from this hospital because the fire is approaching and the gas tank may explode." But the Christian nurse said: "No, I would rather die with my patients. I became a trained nurse, not because I wanted to have good pay and good fellowship, but because I wanted to help the sick." The doctor laughed at her

and brought the patients out of the hospital. When he had finished his job, he hurried away. But the nurse would not leave her patients. She stood by them, and did what she could to keep the doctor from leaving, but he jumped into the water and swam across the bay.

Just as he reached the middle of the bay the explosion came and the big gas tank was destroyed. But the doctor was not at all happy. He thought of the destiny of the Christian nurse. He thought also of the destiny of the patients. He was so troubled, he could no longer stay on the other side. The next morning he returned to the hospital.

One of his patients said: "Doctor, your nurse is a wonderful person. When the explosion came, she covered our bodies with her own body, and we were saved, but she was burned by the flames." And the doctor saw that her face and body were burned. One side of her body was burned, but about two thirds of the skin was left untouched by the flames. Thinking he could save her, he took her to the hospital. After about six months in the hospital, she was cured. By this time the doctor was convinced of the truth of Christianity. He had ridiculed her faith in Christ, but in this experience he received a new inspiration on account of the faith of his nurse.

The doctor was very much criticized in his district so he went north of Hokkaido and opened a hospital. Then, voluntarily, he went to a church and became a Christian and was later baptized. He became an elder in the church. The pastor of the church told me this wonderful story.

Two years ago, on September 21, we had a very high tidal wave, caused by a typhoon. The second biggest city of Japan, Osaka, was buried underneath a wave forty feet high. Thousands of lives were lost. Forty per cent of the big harbor was buried beneath the waves. The water came up so quickly that motor cars could not get away because they could not go more than twenty-five miles an hour in the narrow streets, while the waves, traveling forty miles an hour, caught the cars and submerged them, drowning the occupants. About two hundred and fifty primary schools were wrecked and thousands of primary school students were killed by the typhoon.

In one school a Christian teacher sacrificed her life to save five children. When a beam of the school building fell, she covered the children, thus saving their lives, she herself being killed. She was known as a Christian. She was once a laborer in the near-by cotton mills. In Japan many of the cotton mills have high schools. The girls work about nine hours, and all of them stay at the mill during their leisure time and study three hours a day. The more brilliant girls after five or six years of study become primary school teachers.

This girl belonged to such a group—brilliant and patient—and of wonderful character. After she became a teacher, she fell in love with a young man in the southern village, who deserted her after she had her baby. There was a Christian pastor in the city of Oita, who was once a teacher in the cotton mill, and finding the girl after she had been deserted, took her to his home where she stayed a year and six months. She became a Christian. She studied very hard and received a certificate entitling her to become a professor in a high school. But because of the depression, she was unable to get a position, so she again became a primary teacher, and went to the district with her baby.

People all over Japan were amazed at her great sacrifice. Her name is now known everywhere, and today we have a special home erected in her memory. So Japan has found that in time of disaster, Christian women are very active.

Christian women are very active especially in mission schools for girls. We have only seventeen girls' schools established by mission boards, but they are all very successful. For instance, a Methodist girls' school in Tokyo is training many leaders. As far as the girls' schools founded by mission boards are concerned, I can say they are all successful. But I cannot say that the boys' schools are so successful, except in a few cases. Mission schools for boys are not successful because they cannot compete with government institutions. The government puts more money into education than the mission boards do. But because the girls' schools are smaller in size, because American women are acting as educators, and because they are very kind and have personal charm, they produce many outstanding leaders in Japan. One of these leaders, Madam Goto, the wife of the Minister of Home Affairs, belongs to the Salvation Army. She is very eager to preach and she visits the Salvation Army and gives lectures.

So today in Japan we have many wonderful Christian women. One of the mission schools was very active in abolishing the system of public prostitution. Out of forty-six provinces nineteen passed a law abolishing public prostitution, and that movement was directed by Christian leaders, especially Mrs. Kubushiro. I have just received a letter from Mrs. Kubushiro reporting that one more province has abolished public prostitution. Even though the number of Christians is comparatively very small, we demonstrate the wonderful power of God in Japan.

Take the newspapers, for instance. The *Morning Sun* of Osaka prints two pages of Christian messages for us on Sunday, not because they are interested in religion, but because they think Christianity is necessary to the progress of Japan. And even Buddhists and Shintoists are willing to read articles about Christianity.

Even Buddhist priests read the Bible. It is amazing how many young people are becoming Christians, persuaded by

Buddhist priests. Katsumoto's uncle was a Buddhist priest, and because his uncle persuaded him to be a Christian, he came to me to be baptized. His uncle said: "I am not a free man. I have to stick to the temple, but if you want to become very religious, you must accept Christianity."

As I have already said, we have only three hundred thousand Christians in all Japan. In one area we have one million five hundred thousand fishermen with almost no Christian church. Many people have asked me, "Mr. Kagawa, do we need missionaries or not?" I say we have only two thousand evangelists, ministers and pastors, including missionaries. We do have about two thousand more, but they are educators. So I repeat, do you think that only two thousand people are enough to preach the gospel to sixty-six million people?

We are, therefore, very eager to have trained leaders, because the missionaries are withdrawing from Japan. But understand this, when the lay leaders preach Christianity, they also organize co-operative associations. Unless we organize co-operatives as well as to preach, communism will attack us. So we must, therefore, help the poor people and the farmers. We must arrange co-operative organizations for their well-being. But we are idealistic. We never employ violence.

Many young men are very eager to put idealistic Christian principles into action. For this reason young men, university graduates, are increasingly accepting Christianity. If we do not apply the fundamental principles of Christianity to industry in the Orient, Christianity has no place whatsoever in Oriental life. Industry must be one hundred per cent Christian. When we preach on Sunday and have pagan week days, it means nothing to Japanese Christians.

So in Japan it is very interesting. We have rich people—big millionaires—who understand the situation. They are willing to aid the co-operative movement. They help the workmen. In this country, when I speak about the co-operative movement, some rich people do not like it. But if I understand the gospel of Christ, the Christianity of Christ means to help the poor, to give sight to the blind, to emancipate the slaves. That is the spirit of Abraham Lincoln. That is the spirit of Christ. Therefore, in Japan we are very eager to have Christianity as the alternative to communism.

About four years ago, more than fifty thousand laborers were in prison. One young man shot at the Emperor as he was riding in a motor car. Since that time all communistic movements have been suppressed, and communists have become very pessimistic. Since that time, they have become very suspicious of each other, and lynching among themselves has become very popular. Today many young men find that Christianity is the alternative for communism.

But let us understand that we are very poor. Ninety-four per cent of Japanese families receive less than \$600 a year. Farmers' families receive less than \$150 a year. We are so poor that we must have mutual aid co-operatives, and Christianity and mutual aid co-operatives can work together nicely because Christianity is mutual assistance. Christian leaders, therefore, understand the nature of co-operatives and co-operative activities. I usually go out every afternoon to organize co-operatives and co-operative associations. In the evening I preach. In the morning I write. It is interesting business.

In this country you have many motor cars. We are very poor, so we cannot buy motor cars. When the people come to our gospel schools, they come on foot. One boy walked more than 2,000 miles to attend my gospel school. He spent more than 100 days making the journey. So when your friends tell you that they came here, driving 200 miles to hear Mr. Kagawa, I say my friends come to my school to listen to me after having walked 2,000 miles. Some of them come on bicycles. They carry rice on the bicycles. Sometimes five or six friends come together across the mountain range. It is surprising how eager these young men are to put Christianity into action.

The time has come to open rural areas for the Kingdom of God Movement. We are now giving more time to the rural areas. City populations change as much as fifty per cent within a period of ten years, while the populations of rural communities change very little. We must, therefore, put more energy into the rural populations in order to compete with communism. There are the same difficulties in rural areas in this country as we have in Japan. Since these rural areas are very poor, the people understand the Christian idea of mutual assistance. This is the reason our friends are coming to our gospel schools.

Many young men and young women in rural areas are now becoming Christians. Five years ago it was not so. They were very conservative; they would not listen to the gospel; but now we have found the technique through gospel schools. We train these young men who come to us to assume leadership as Sunday School teachers. They, in turn, organize churches and gospel schools; and side by side with these they organize co-operative associations. We have thus found a way to reach the rural citizens of Japan.

I wish you would pray for this cause. If Japan could be Christianized, the entire Orient would soon become Christianized. This means that if Japan adopts Christianity, the Orient as a whole will adopt Christianity. Japan is the key to the evangelization of the Far East. I honestly pray that you will pray for us in our missionary opportunities there in Japan. Thank you.
—*Message to Woman's Department, Springfield Council of Churches, February 8, 1936.*

BIBLICAL AGRICULTURE

By TOYOHICO KAGAWA

WE must have a far-reaching spiritual awakening, otherwise we shall face a dark period. Therefore, we believe it is necessary to have a great national campaign for spirit awakening.

We have three methods in the Kingdom of God Movement. First, we have individual evangelism. Then we organized 100 local associations or federations of churches; and we had one national headquarters. We sent out lecturers, and we printed very cheap religious books. In this country, my book, "Meditations on the Cross," costs \$1.50, but in Japan it is only 3c. Labor there is cheap, but we printed at the beginning 20,000 copies, and they soon evaporated. In this country, my book, "New Life Through God," costs about \$2.00. In Japan it is only 3c. I print 3c books all the time. Since we need to circulate good Christian literature, we print very cheap Christian weeklies. An eight-page newspaper costs less than 1c.

So our first objective is to preach the gospel to the girls in the cotton mills, and to give the gospel to the laborers and the down-and-out people. We have had some success. As I have already mentioned, the first year there was a 90% increase in baptisms. We have continued to maintain the same average each year since the work began.

The second objective is to have educational evangelism. You know big universities of 10,000 is mass production. You can't manufacture human machines. It is very difficult to have vital spiritual interest with big mass production in education. Therefore, we need small schools. So we started so-called gospel schools. In this country, sometimes when we use gospel you may think it too old, but gospel has five kinds of administration—spiritual administration, physical administration, social administration, political administration, economical administration.

We started gospel schools for farmers and for laborers. Our intention has been to raise up lay leadership. American missionaries have been withdrawing from Japan very rapidly. We need self-supporting lay leaders. Therefore, we have organized approximately 100 gospel schools.

Ordinarily, boys have their own prayers early in the morning between five and six. Then at seven we have breakfast. We eat with the boys all the time. Sometimes we have only girls. We limit our students to thirty. When we have big schools, the per-

sonal contact is lost and they don't catch the fire. So we limit the numbers. We teach four things in the morning. From eight to nine, New Testament. We devote more than twenty-seven hours to the Sermon on the Mount, then we teach the history of Christian brotherhood. We do not teach the history of the doctrinal controversies. Instead, we teach the history of Christian brotherhood in the church.



*Kagawa Teaching Consumers' Co-operation at
Farmers' Gospel School at Omi, Japan*

We also have lessons in agriculture. I call it "biblical agriculture." That is a new terminology. Probably you don't know why we call the new science of agriculture "biblical agriculture," so I will explain it to you.

When we open to Genesis, there we find the story of the tree of life, and Adam and Eve trying to eat of the fruits of knowledge of the tree of life, and they lost Paradise. If we could get protein, starch, fat and vitamins from nuts and acorns of trees, we could provide good food for our people.

Once I read, "Food Resources of the World," written by Dr. James Russell Smith, a professor of Columbia University. I was very much convinced that we could utilize the mountain slopes. In Japan 85% of the territory is occupied by mountains, leaving only 15% of land available for cultivation. We, therefore, have 66,000,000 people living in a narrow space of land. If we could utilize those mountain slopes by planting trees of life, then we could support a larger population in Japan. If we study carefully the population per square mile in Japan, we find there is on an average only 206. In the inland sections they have 375 people per square mile. If we do not count the mountainous districts, then in a square mile we have 2,751 people. This represents the densest population in the world for the arable area of any nation. So I began to speak about the need of planting trees on the mountain slopes. I am very eager to start the agriculture of the trees of life. Young men like my story very much.

The second lesson in biblical agriculture is the lesson on Abel and Cain. Probably when you read the story of Abel and Cain you may think that it is a story only, but to me in Japan, that story is very real. As I mentioned, if we utilize mountain slopes,

we can get much food. Lord Byron, famous British poet, wrote a poem on kings, in which he said: "Jehovah made a serious mistake because he liked Abel instead of Cain. Cain was a vegetarian. He was a good fellow, and a very meek fellow. But Abel killed many sheep and goats. He was inclined toward cannibalism, eating flesh, so Jehovah made a mistake." That was the idea of Lord Byron. But, in my judgment, Lord Byron made a serious mistake. He didn't know agriculture.

If we utilize only the land good for growing vegetables in Japan, we must go down to the river beds. We have only 650 river beds and we have 66,000,000 people in Japan; therefore, we must fight as Cain did.

You know cows eat only 40% of the weeds, while milk goats eat 90% of the weeds. If we could put milk goats on the mountain slopes, then weeds would become milk. From the viewpoint of the utility of land, Abel was quite right and Cain didn't know the method of developing land. Jehovah was quite right. Lord Byron made a mistake. That is the second lesson on biblical agriculture.

When you read the first chapter of Hezekiah you find how to restore the desert land, putting in many kinds of trees, so we teach how to change desert land into fertile land. Well, I can tell you many stories of that sort. Take, for instance, the story telling when Samson was born. His mother got a milk goat so he would become very strong drinking the milk of goats. Also, we find the stories of the selection of the soil, selection of seeds, the method of pruning by Jesus. And we read in the eleventh chapter of Romans concerning the grafting of trees. So I understand we have the most wonderful lessons on how to thrive in a most fertile district of farming. Palestine was a land of farming and they knew how to live in a farming district. Japan is very poor, but my idea of biblical agriculture should help us very much.—*Message to the Women's Department of the Chicago Church Federation, February 11, 1936.*

KAGAWA'S CHALLENGE TO THE YOUTH OF AMERICA

MR. CHAIRMAN, dear friends in Christ: We are challenged by a materialistic movement throughout the world. You know in Russia, communism is trying to stamp out the Greek church. And in Europe, as you know, Christianity has a very small part in the reconstruction movement of the nations. In America you have the depression and the question of unemployment. So far as I have traveled in this country, it seems that farmers are suffering a great deal. We must do something. The Kingdom of God means something vastly more than establishing churches. We are making a start at doing something about it.

As you know, Buddha, the founder of Buddhism, died when he was just 80, and Buddhism is very strong in the Orient. Confucius died when he was over 72. He was a great man, I know, but when we study his life he was not a man like Jesus. He killed many and he told many lies.

Jesus is different from ordinary saints and saintesses. Though He lived to be only thirty-three years of age, He was different from the ordinary man. As you know, when He was thirty He joined John the Baptist's movement and spent about a year with him. When he was arrested, He Himself entered into His public ministry which lasted only a year or so. And when John the Baptist was beheaded He separated Himself from the public and decided to go to Calvary to be crucified. What a man can do within a year or so to revolutionize the religious thinking of humankind! His greatness did not lie in His achievement. He was rather a man of failures because He died on the cross. But today we adore Him as the Saviour.

Now what is the essence of the greatness of Jesus? He was not a king nor a general nor a scientist nor an inventor. He was simply a son of man crucified on a cross. That is the most important factor to think about. His cross meant something. As you know, He was crucified as a traitor to the Roman emperor. He was crucified because He denied traditional religion. He was courageous and He was crucified because He thought He, Himself, was the Son of God and He thought He could forgive the sins of the publicans.

There are three aspects to the cross of Jesus: The social aspect, the moral aspect and the religious aspect. I have been in this country from time to time for many years and so far I have discovered there is only one vital principle in social reconstruction—the principle of the cross.

Jesus said that "if anybody wants to be the chief of society, let him be the servant of the common people." But many people do not understand this fundamental principle of social reconstruction. In China they have, all the time, much trouble because war lords want to be the chiefs of society. Unless we shall have the fundamental principle of the cross, it is absolutely impossible to have a good social order.

The disciples of Jesus could not understand this fundamental principle. They thought Jesus was going to be a king in Jerusalem. Very often they went to Jesus to be given good positions but they were disappointed.

Today there are two types of Christians. One type of Christian wants to be successful in life. They come to the church for temporal gain. They think when they read the Bible they will be successful in their business. They are like those disciples who could not understand the meaning of the cross. There are lots of people, however, who can understand the cross of Jesus. Even they may fail. They are willing to fail because they want to be real sons of God.

Today is the birthday of Abraham Lincoln. The Emperor of Japan once said: "Abraham Lincoln is the greatest man who ever appeared in human history." But when we read his life we find that he very often failed in his life. I like him because he was never afraid of failures in life, and the way he met his failures is wonderful.

We must understand how to fail. Jesus was willing to fail so that He might establish a better social order. I repeat that: It is necessary to fail to establish a good society. If anyone wants to be the chief of society he must first be a leader of the common people. When you study the growth of democracy among the Greeks you find they practiced strict democracy, but their idea of democracy was different from the Christian idea of democracy. The Romans had their own philosophy of democracy. In Rome only 600,000 people were free men, while they had about four times as many slaves in the city of Rome. So in Greece.

When John Calvin established the republic of Geneva, for the first time we got a new philosophy of Christian democracy. Why? This time even the least in society was considered as the son of God. This idea of the son of God was the foundation principle of democracy. The laborer, and even the sovereign is the son of God. So it is unnecessary to be great in society. But it is very necessary to be a son of God. It is necessary also to understand the meaning of loving-kindness. Without loving-kindness there can be no society.

People do not understand this fundamental constitutional law of real society which is loving-kindness. They think they can

use violence and so establish good society. So they use violence—revolution. With political revolution you can employ violence. But it is utterly impossible to have industrial democracy with violence. So we must have the spirit of Jesus as the basic foundation of society. In Latin America ambitious leaders have tried to capture many countries. It has been a case of history repeating itself. In this country the Puritans led the nation, and the spirit of Puritanism still exists. So the spirit of Christ is the foundation of real society.

The second aspect of the cross of Jesus is the moral aspect. You know that Jesus went to Jerusalem to fight against the Pharisees and against the Sadducees. They put a stamp on the goats and oxen and they could then sell them for six times as much as otherwise. Jesus knew that, so he went to the temple and drove those merchants out. They were angry and cried out in the court of Pontius Pilate saying, "Free us from this man! Put Jesus to death!" And they put Jesus to death at the top of Calvary. If a person goes against any sort of social evil he will be persecuted. But we need the courage to carry through—fighting for social justice. Jesus fought and was crucified.

Several years ago in Germany there was a movement to destroy the symbol of the cross from the church. They didn't like to put the cross of Jesus in the center of the church. They thought the symbol of the cross was too cruel. But Jesus said: "Unless a grain of wheat lies in the ground and dies you can't have any crop."

The cross of Jesus meant something more than death. When we think about the cross we sometimes think about death. But it meant more than death. It meant progress and development. There can be no civilization without sacrifice—there can be no progress. Unless a mother would sacrifice herself for her children the children can never progress. So the cross of Jesus means progress, not death.

If we want to have real progress we must have crucifixion. We need to be subjected to pain and suffering to make us want to fight for the cause of righteousness. Jesus was willing to die. He did not mind suffering because He knew the love of God was greater than suffering. If we can understand the love of God we can endure any sort of pain, suffering and tribulation.

It is very interesting, when we study the history of literature, to note that all nations had only comedies in the beginning. So with the Japanese people; so with the Greeks. They had only comedies at first. When the nations became more mature, and underwent much suffering and tribulation their drama changed. They produced more tragedies.

When I came to this country about 22 years ago I was astonished because your literature in America was very different from

the Oriental literature. You had produced great comedies, you had many books of humor, but I could find no good tragedy in this country. But now you are passing through a period of tragedy—ten million people out of work, farmers are suffering, college graduates cannot get jobs, so now you understand the meaning of tragedy. I think now you are going to produce more tragedies. Why? Because you understand more of the meaning of the cross. And of youth, it is required that they fight and go through much suffering and many tribulations for the cause of righteousness. You can't depend on older men to bring about the Kingdom of God on earth. They are too old. Even Moses was not allowed to enter Palestine, the Promised Land. Jehovah said he must die in the wilderness. Only youth can enter into the Promised Land. Anybody who understands suffering and tribulation for the cause of righteousness can enter into the Promised Land.

The third item is the religious aspect of the cross. Very many people can understand the social aspect and the moral aspect of the cross, but very few can understand the religious aspect. Jesus once said: "My blood is for the remission of the sins of the many." Now what does this mean? I have a body here, I have eyes, ears, nose, mouth, hands. Blood never appears on the surface of the skin. It rotates in blood vessels, it goes around, it goes to the very ends of the body. Blood has three functions: It can create new energy in the physical body; it can preserve strength; it can restore strength that we have lost.

So with the love of God. God, Himself, doesn't appear on the surface. God is different from material things we look at, such as the mountains, fields, trees, electric light. We can never see God with our naked eyes. But when we acknowledge the love of God we create new values in life, we preserve the values that God has created. God can restore the bodies that we have lost. It was Jesus who discovered the principle of the restoration of values that humankind has lost. Moses understood the law of preservation. Abraham understood the God of creation. It was Jesus who understood the law of redemption.

In the nineteenth century we had a theory of evolution, a theory of generation, a theory of development, and young men thought that was all. They did not discover the most fundamental law of re-development, regeneration. They did not discover the most important principle of restoration of values we have lost.

When we study carefully the growth of love among animals, among human tribes, we are astonished. But please remember this: Instinctive love is different from real love—conscious love of redemption. God has provided most wonderful laws of love. When physical love—instinctive love—fails, God has given us

moral love, even to love sick people. But having only moral love we scorn sinners, we despise prostitutes, publicans, tax gatherers. Therefore, we need super-moral love. We must love even the sinner.

Jesus having this consciousness of redeeming love could love even sinners, publicans and prostitutes. If we have restorative love or redeeming love, we can re-create, we can re-preserve as was true in the life of Jesus. He had that wonderful consciousness of God. Unless we have super-moral power we can never love sinners. Jesus had a great consciousness of God. Very few people understand this idea of social love. When we are young we may be very thoughtless. When we become a father or a mother, this time we are different from a boy or a girl. A mother can understand the failures of her children. Jesus having His great cosmic consciousness could feel the need of redemption. The suffering of sinners, the suffering of prostitutes was His own suffering.

The youth who remains in his own comfortable room, having many things in his house, can never understand the importance of cosmic consciousness nor redeem others. That is a pity. And I say, after all, religion is the way of consciousness. Without consciousness it is empty. Jesus, having this great consciousness, dared to die on the cross. We need this consciousness. You cannot have religion without a real consciousness of God.

Class consciousness is not sufficient to reconstruct our social life. We need a cosmic consciousness. Science, economy, politics—all these melt in the pot of cosmic consciousness. So to me religion never contradicts science. Science is simply a window for consciousness. To me the theory of evolution never was contradictory to the idea of creation. Though the scientist deals with the phenomenon of life created in his own laboratory he cannot create the laws and the conditions which existed before he produced the phenomenon of life in his own laboratory. He could not create the laws and conditions in his laboratory.

God provided the laws and conditions before it was possible to produce phenomena of this type through invention. When we study carefully all these inventions we are very proud of our inventive genius. They tell me that the eel has the power to produce electricity—that it can create electric power. Some fishes have electric light. We are proud of our electric lights, but they have been creating electric light themselves for at least four million million years. We are very proud of submarines and airplanes, but nature has creatures that can go up into the air like an airplane and dive into water like a submarine. Some birds have two functions, that of an airplane and that of the submarine. Some fishes have a little light in the head. So what we are proud of today as new inventions have been known in

the animal world for millions and millions of years—a kind of instinctive invention. So we must be a little bit humble about those inventions. We must have a deeper consciousness of God. But to some of you God is underneath the finer realities. His life is consciousness.

Let us take a baby. A baby lies in the abdomen of its mother. Here is your mother, here is your baby. As long as the baby exists inside of the abdomen of the mother that baby can never see the mother's face and that baby might complain, "Well, I have never seen the mother's face, so I think mother doesn't exist. I see the wall of the abdomen so probably mother does exist." Do you think that the baby is doing an injustice to the mother? Youth is skeptical just like that baby. When we open our eyes we see only mother in the wall of the abdomen. So, after all, we say mother is the wall only.

Today we live, move and have our being in the abdomen of God. We live and move and have our being in God, even though we cannot see the face of God. That philosophical baby is thinking only in terms of his scanty knowledge, just looking at a limited space. It would be different if that baby could reflect on its own life and consciousness and appreciate the life of the mother that comes through the wall; because the mother has life, it has life; because the mother has consciousness, the baby has consciousness.

Many materialists are like the baby. That baby thinks, "Oh, I am a great philosopher." But that baby is very presumptuous. So with us. As long as we remain materialistic we are that kind of baby—very presumptuous. We have a consciousness. God has consciousness. Do you not know that our consciousness is a part of God's consciousness? Do you think this kind of consciousness came by chance? I don't think so.

Today scientists in giving their views say that this world is nothing but waves of energy. Former views of materialism are now giving way to the new idealistic conception of things. The other day I visited the Bell Telephone on 14th Street, New York, and for the first time I saw electrons with my naked eyes. The atoms are nothing but waves of energy. They travel, they expand, and you see the electrons with the naked eye. This matter [displaying pamphlet] is nothing but waves of energy. You say, "Oh, I can never believe that. You are telling me a lie." Four centuries ago when a scientist said this earth is rotating around the sun, the pope punished him. So today when I say this matter is nothing but waves of energy you say, "Well, you are deceiving me," but it is true, I am sorry to say.

So with us. We remain in the bosom of God because we are finite realities and this universe looks like a material world. But truly speaking this universe is a world of God. We have a con-

sciousness because God is conscious. We have love because God is love. So we must be conscious about what God is conscious of, and we must understand the agony of God when human beings fail. Ten million people out of work. Don't you feel it? If we don't feel it, we are only half conscious. When we are intoxicated we can never feel our pain and we are partly intoxicated with materialism.

So today it is necessary to awaken our consciousness to the standard of Jesus. Let's deal out to the needy. On this fourth visit to America I believe this country has a wonderful future. People are very kind. Americans are wonderful people—generous, cordial, lovable. Some of them are like angels. But, sorry to say, those angels live in compartments. In this country you have 266 different sects and denominations—too many. There are too many compartments for the angels.

So we need one big brotherhood movement for young men. Can't we have a big Christian brotherhood in America? What is the challenge to youth? We need a new revival of love—love and kindness—having this foundation we can reconstruct society. To the youth I say, let's have a real revival of love in Christ. Thank you.—*This message was given at a great mass meeting of youth in the Chicago Temple on Lincoln's birthday, February 12, 1936, under the auspices of the Chicago Church Federation.*

THE MEANING OF THE CROSS

By TOYOHICO KAGAWA

A MESSAGE given many times in America. The heart of his book, "Meditations on the Cross," which everyone should read and ponder:

Japan is changing now. We are facing a period of so-called renaissance of religions. Since we started the Kingdom of God Movement, all religions have become very active. This has been especially true during the last ten years for we have had in that time about 150,000 new Christians added to the Protestant churches. But many people do not understand the history of the Japanese churches.

More than four centuries ago we had a Catholic missionary come to Japan. His name was Francis Xavier and after him came many Jesuit missionaries. In those days, as you know, the Spaniards and Portuguese were plundering many territories in China and the Philippine Islands and that news reached Japan. It was requested that all missionaries withdraw from Japan quickly. Unfortunately, there was a big Christian rebellion and 50,000 Christian believers were killed and Japan closed her doors for more than three centuries. So national prejudice is still very strong among the elementary school teachers and others in Japan.

The teachers teach that Christianity is a bad religion. However, since we have started the Kingdom of God Movement, the prejudice against the Protestant churches is waning. We have doubled the number of converts in the last ten years.

Probably many of you have heard of the life of Buddha who founded Buddhism. He lived more than eighty years. He discovered a new way of living. He died on the banks of the Ganges as a beggar. Jesus died when he was only thirty-three years old. When Confucius was forty-two years of age, he was made minister of agriculture in the state of Leu. Then he was made minister of justice. Then he was made premier. Jesus was a carpenter. Then He joined the movement of John the Baptist where He spent about a year before John was arrested. He then moved into the northern part of Judea and into Galilee where He entered his public ministry. Then He went into the mountains. Next He took a trip to the northern part of Syria, but as the agitation subsided He went to the north. So He was actively preaching only about a year. Buddha preached nearly fifty years. What a lot a man can achieve within a year.

Jesus did a most wonderful thing. Even in these days we adore Him as our Saviour. He was not a king, nor a general, nor an inventor, nor a scientist. He was simply a carpenter. Now what is the secret of His great success? He was successful in His own life; yet He was crucified on the cross. Where is the greatness of Jesus? When we come to that question we find that there was only one point which made Him great. That was His consciousness of the cross. But the disciples did not understand the meaning of the cross. When Jesus took the second trip to the north at the roadside of Cæsarea Philippi, He asked the disciples as to their opinions about Jesus. Peter said he thought that Jesus was the Messiah and Jesus said, "You must keep that a secret." Why? Why was it necessary to keep that story a secret?

The disciples could not understand the reason they had to keep that story a secret. On the way home to Galilee they discussed that question. They asked Jesus whether they would become ministers in His cabinet when Jesus should become the king. Repeatedly, they went to Jesus to get chairs in His cabinet. You remember those stories written in the gospels. But Jesus repeatedly denied their requests. Even when the enemies of Jesus were planning to arrest Him, the disciples did not understand the meaning of the cross. So even in these days there are rumors of people who do not understand the meaning of the cross.

Many Christians come to the church for business reasons. They think that is religion. Before Jesus could bear the cross, He had to become the Messiah. So there are two types of Christians. One type wants to be successful in life. They come to church to get some kind of culture. But there is a second group who are very willing to fight for the cause of God. As far as Jesus is concerned, He couldn't be the Messiah without His death on the cross. Unless He would be crucified, unless He would face failure in the human sense, He could not be the Messiah.

I have been impressed that Jesus was crucified for three reasons. He was taken to be a traitor of the Roman Empire. Jesus was taken as an outlaw because He did not observe the traditional laws. He was a reformer. So He wasn't favored by those people who were conservative. Anyone who dares to fight against the social evils of his time will meet difficulties. And there was a third reason He had to be crucified. This reason concerned His religious concepts. He said that He was a son of God and that He thought He could forgive the sins of publicans and sinners. The Sadducees and Pharisees could not stand His conception.

There were three aspects of the cross of Jesus: the social, moral, and religious. Jesus had this peculiar consciousness

which His disciples could not understand. He said if any of us wants to be the chief of the community, he must be the servant of society. This is the spirit of sacrifice. I have been engaged many years in the social movement—twenty-seven years in the social movement of Japan. If we want to be the leaders of society or the chief of the community, we must be true servants of the citizens. Unless we become real stewards, it is really difficult to have a real social organization.

Do you know why they have so much trouble in China? Because there, non-Christian rulers want to rule over the farmers. Unless we have the spirit of service, it is very difficult to have real social organization.

Look at Mexico! Look at Latin America! So far as we know, they have the best constitutional law in Mexico of any other country. Do you think that Mexico is really an ideal country of the world? The trouble is that the people don't care about constitutional law.

So unless people are willing to help each other, it is absolutely impossible to have a good state. Law doesn't make a good state. Spirit makes a good state. In England they have no constitutional law at all. History is the constitutional law in England. I have been engaged in the labor movement and I have discovered that if labor leaders are very ambitious, then they are not successful. If anybody wants to become a chief, or head of the movement, it breaks down.

Look at Russia! Because some of the leaders are very ambitious they are fighting among themselves. Stalin knocked out Trotsky and eventually he may be knocked out himself. They knock out each other.

You understand that in the history of the Roman Empire, three leaders knocked each other out and killed themselves. You cannot trust a single man to lead society. Jesus knew the fundamental constitutional law of society. There is only one constitutional law of society. That is the principle of sacrifice—the principle of the cross. Many people do not understand that. For many the New Testament is a sufficient guide for the new society. Karl Marx, Lenin, and Trotsky have all sorts of social theories in which they believe these are unnecessary to reforming a society.

Here we have the principle of the cross which must become the fundamental constitutional law of the whole world. If any of you are very rich, if any of you have positions of distinction, let him be the servant of society. Then we shall have a wonderful state. Jesus was asked to be the King of Judea; but He declined to be the king. He declined to be a leader of a revolution. His ambition was to establish the Kingdom of God on earth and the Kingdom was only possible through His spirit of

sacrifice, the spirit of service. The Kingdom of God was possible only through the application of the principles of the cross. The Kingdom shall appear only with the principles of the cross. Now we have the second aspect of the cross—the moral aspect.

Jesus mentioned that unless a grain of wheat should die underneath the ground, we can never reap a good harvest. You remember that Jesus went against the authorities in Jerusalem. In Jerusalem they had a big temple, and the high priests made a special agreement with the merchants who sold goats and cows, all offerings being brought to the high priests and merchants at the temples. An offering cost very little but it was sold for six times the ordinary dealer's price. So Jesus drove those merchants away from the temple. He was a radical and those merchants could not stand the thoughts of Jesus. They were responsible for the crying out in the court of Pontius Pilate, "Barabbas."

You know those merchants pretended to be good religious persons. But they had a terrible agreement with the high priests. They were good schemers against the common people. Jesus went against that traditional religion. Anyone who goes against the hard world of tradition will suffer. Jesus was courageous. He dared to go because He thought He had to go. He believed that unless a grain of wheat die underneath the ground, it cannot produce good results. Here we have the moral lesson or aspect of the cross of Jesus. Jesus knew that God is love. He could go through suffering and through pain. He could even stand to be crucified. His faith was courageous enough to cause Him to suffer and to be resurrected. Those who stand for the love of God can stand to pay in suffering.

Do you know the Greeks knew only comedy in the early stages of their literature? When they got a new religion, they found that even in pain and suffering, they could rejoice. That was the beginning of the Euripides-Sophocles Period. Religions began to change. When you understand the meaning of the cross, you can rejoice in tribulations. Jesus knew the love of God. Pain and suffering was a joy. When you feel pain, you are not happy; but if you can feel happiness in pain, then you will feel happy each moment, even in suffering.

The United States of America is young. You have a wonderful literature, a wonderful comedy literature. When I read the American literature, it is quite different from Japanese literature which is full of tragedies. For instance, my own fiction story, a tragedy, was first sold in England as it was, and then changed to a comedy when sold in America. The British nation can stand sad stories. You like something happy here. Do you know why? Because you are very young. When you increase in age and stand all sorts of pain and tribulations, all sorts of

tragedy, then you will like tragic stories. You like to lie down in a warm room.

Because Jesus knew how to be victorious in suffering, He could go against the hard world. I have studied the literature in the East Indies. When they became matured, they could understand the meaning of tribulations. Now you have a terrible disaster. You are beginning now to understand the meaning of tribulation and you will probably enjoy it.

Several hundred years ago, the disciples of Jacob Huter accepted the cross of Jesus. But it is a pity that the Germans could not understand the meaning of the cross. If we want to have a real program and if we want to develop, we need permanent sacrifices. The cross of Jesus means a permanent program with sacrifice. So to me the cross of Jesus means permanent progress with permanent sacrifice. There was the meaning of a grain of wheat. Unless it would die underneath the ground, we cannot have good results from it.

A patient in the University Hospital of Japan died. About seventeen years ago he was found by a doctor. He was suffering from smallpox. His case was very rare. So the University Hospital said he should remain in the hospital. He remained in the bathtub. He thought if he could remain about a week he would recover. Three weeks passed. The doctor told him he should stay there. He didn't like it in the bathtub, so he decided to get out. But the disease spread when he did. So he got back into the bathtub. He had to remain two, three, four, weeks and longer. By this time he thought he would rather commit suicide. His mother was very kind. She hid all the instruments around the bathtub so he couldn't commit suicide. He thought he might cut off his tongue; but he didn't do so.

Then there came a Methodist minister. He said that the sick man could find happiness even in tribulation. He read to him Romans, fifth chapter, third verse. The sick man thought the minister was fooling him. So he put aside the Bible. But he had nothing to do in the bathtub, so he took up his Bible again and began to read from the beginning. He read and read in the bathtub. He found there was a certain carpenter named Jesus. He suffered for sinners on the tree. He compared the suffering of Jesus with his own. Jesus didn't complain. His suffering was for others, besides. But he complained about his own disease day and night.

"There is some mistake about this complaining," he thought, so he began to read the Acts of the Apostles and came onto the fifth chapter of Romans, third verse. Then he understood about gladness in tribulation. He found God. After he found God, his bathtub became a palace. Do you know how many years he stayed there? Fifteen years. He had a string let down

to the surface of the bathtub from the ceiling. He tied the New Testament to it. All the pages of the Bible were becoming rotten, so he had to wipe off his fingers when he read it. Everybody who approached him received inspiration and he led many souls to Christ while remaining in the bathtub. When he passed away two years ago, many mourned. Here you find a saint in tribulation. Suffering and pain did not amount to much because he knew the power of God was stronger than tribulations.

About twelve years ago, just after the great earthquake, a minister of the Presbyterian Church brought a book of poems and asked me to write a preface. He told me that a certain leper, who was a beggar, began to read and learned how to write. The minister was put aside, but he came again. He asked me whether I had read the poems. I had tried to do so but the poems were terrible. I had sympathy for the poet because he was a leper. But he didn't understand Japanese grammar.

Then the minister told me the life history of this beggar. "Mr. Kagawa," he said, "do you know this beggar has no fingers. He has suffered from leprosy for ten years." The beggar learned to write with his arm with a string attached. He was a beggar until thirteen because he was driven away from home. He wandered around Japanese Buddha temples, was arrested, put in a leper hospital. An American doctor found him. He gave him a New Testament. For the first time he began to read the New Testament. This collection of poems was the result of his religious sentiment. So I began to read them once more from the beginning. This time I found that the poems were just wonderful. So I finished the preface and sent it back to be published. He is well known in Japan now. He says his rotten body is simply a nest or shell of an egg. Inside is his soul, which can be released when the shell drops off. Then he will fly to meet his Heavenly Father. Seeing Jesus on the tree, he could glorify God even in tribulation. So, understand, in Jesus we find a real Saviour, because He died on the tree.

In this country you are very happy. You have wonderful natural resources. We have so many natural enemies: typhoons, three big ones each year; big earthquakes, since 1923 we have had six big ones. In town each day we feel a tremor. If we don't it is very extraordinary. So understand in Japan we know the meaning of the suffering on the tree. But very few people understand the three aspects of the cross. Many people can understand the meaning when there is a social or moral aspect. Jesus said to His disciples, "My blood is for the remission of the sins of man." Many people do not understand the meaning of this redemption.

You know we have eyes, ears, nose, and mouth. We also have fingers, skin, and blood. The blood never comes out to the sur-

face. Blood circulates through the whole body. What a mission the blood fulfills. It can create new bones. It can preserve the body that blood has created. It can restore the worn-out parts of the body. We need double energy to restore the body we have lost. In Genesis we find the story of creation. In Exodus we find the story of preservation. But Jesus discovered the law of restoration and regeneration. And because He had such wonderful love, His blood is more powerful for our remission than that of ordinary man. His consciousness was God's consciousness.

If you want to be a good gentleman or a good lady, you may be satisfied by having some money, buying a lot, building a house, keeping a motor car, and the like. But there are plenty of unemployed people outside of your house. If such a person would stop to think; if he could have a sense of social solidarity; he couldn't be satisfied with his selfish contentment. Jesus had a great cosmic consciousness of God. He could not be satisfied with egoistic contentment. So He thought He must die to restore the human beings who were lost. He had the sense of social solidarity. If any of you haven't this consciousness, you will never find out the meaning of the cross. Jesus had this wonderful character, wonderful conscious feeling, because humankind whom God loves was suffering from sins and crimes. And because of this fact, He thought He must die.

This consciousness of redeeming love is the foundation and standard of human sacrifice for civilization. On this consciousness we must build up a new standard of morality. Without this consciousness there will be no new standard, no new social organization. So you find the meaning of the cross is threefold: social, moral, and religious.

In Japan we have teachers who ten years ago introduced Mohammedanism. We have many philosophers such as Christian, Japanese, and German. But what we need is this redeeming love and the cross of Jesus. Buddhism hasn't the cross; and other religions haven't the cross; but the cross of Jesus is the foundation of human development. Having this consciousness of redeeming love, we can build the new morality because humankind needs this great consciousness. We have Jesus as the standard. Religion means unison. It means a standard. If you haven't this great consciousness of redeeming love, it means that you do not feel the shortcomings of others. If any of you feels that, you must change. Go back to Jesus and be dipped in the blood of Jesus. When we get this spirit, let us transmit it, and reconstruct our industry, our society. Today millions and millions of people are suffering. Today we need a revival of the redeeming love of Christ. In this country you have many revivals of faith; but you need a revival of redeeming love more

than you need a revival of faith. We need a revival of love more than faith.

Paul said, "We need love, faith, and hope, but the greatest of these is love." Today in some Protestant churches there are many people who have faith, but we are sorry to say they have lost the love of Christ. You find love instinctive even among the monkeys. What we need is redeeming love. Ten years ago tonight, I got some religious statistics. There are 266 different sects here. Too many! If you have love, why can't you unite? The Catholic Church has one church with many different orders.

The Methodist Church, I think, is a good order, if they would get up early. John Wesley got up early and read the Bible and then would go to the slums. Now, Methodists don't get up early. If you get up early in the morning, you are good Methodists, and it would be a good order.

Sorry to say we are too much concerned with slight differences. We need a revival of love. You know in Russia they are trying to stamp out the church. It is only good for the middle class. If we Protestant churches do not have the redeeming love, some day you will find the common people will not come to church. Today we have a challenge to revive. I repeat, because the church is built on the blood of Jesus, we must believe in the blood of Jesus. Let us take the blood of Jesus seriously and revive the blood of Jesus. That is absolutely necessary.

Prayer: Oh, Lord: Thou knowest our shortcomings. Cleanse our egos and deliver us from sinfulness and temptations. Bless all those who are gathered here in this big hall. May they be filled with the spirit of service. Through Jesus Christ, our Lord. Amen.—*First Methodist Church, Evening Meeting, Decatur, Ill., February 8, 1936.*

THE STORY OF BROTHERHOOD

By TOYOHICO KAGAWA

CHRISTIANITY stands for love, and the history of the Christian church was the history of brotherhood until the Reformation. When you study it carefully you understand the history of the brotherhood movement. In the beginning it was on rather a small scale. We had not had brotherhood in the economic system.

When we come to the sixth century we have the organization of the Benedictine order. From the sixth to the eleventh century it was the chief factor in the culture of the world. During the next hundred years the first Christian labor guilds were organized. About that time many of the cities of Italy were free republics. Labor guilds and mercantile guilds were organized in these cities, including the republics of Florence, Pisa, and about thirty-seven or thirty-eight other republics. When we study the Italian republics of that day we find listed about forty or more guilds; for instance, in Florence there were forty-two guilds at the time of Dante. These guilds fixed the number of apprentices, the kind of work, and were not governed by the cities or republics. The order of Saint Francis of Assisi was based on guilds. Later on these labor and mercantile guilds began to fight each other.

Since the spirit of Saint Francis of Assisi entered into the common people, many brotherhoods have sprung up. Their idea was to teach, and their ideal was living the Christian religion. Later many churches became much prejudiced against this movement, especially against the Anabaptists. There were many different schools in the Anabaptist movement. In Germany they had much trouble and made many serious mistakes. As the name "Anabaptist" came into great disfavor, the "Ana" was dropped, and the "Baptist" retained as the brotherhood movement grew. Menno Simons, founder of the Mennonites, a great leader and, I think, a great man, and another man, Jacob Huter in Switzerland, were very influential. The descendants of the disciples of Jacob Huter went to Russia and lived there, following the brotherhood ideas and in some sense in a communistic way. Because they were wonderful Christians, Russia hated them. Some of them went to Paraguay and Brazil and established Christian colonies, much to the surprise of the Japanese farmers in Brazil. When we study their results we think of their movement as a wonderful one; but, as I said, we are much prejudiced against the Anabaptists.

When I tell this story in American cities you say: "Mr. Kagawa, when we are happy we write a story; when we have a controversy, we write history. We are willing to write good

stories." But a real story is a good story, so it is very important to write the story of brotherhood in the Christian world.

Troubles came, and eventually the catechism had to be compromised because the ideals of Christianity had to be maintained. At that time anybody who went against the laws had their heads cut off. The situation is different now.

However, there were terrible, disastrous wars between the Catholics and the Protestants—which was not really the command of Jesus. Some of these Christians were very sincere; for instance, the Brethren of John the Baptist. They were opposed to the Anabaptist ideas. When they were persecuted they came to this country, and today there is a wonderful group of Brethren spread out over the West. Also the Lutheran churches tried to have a real brotherhood movement. Missionaries were sent out. Then there were the Moravians. The Moravians began with only 160 farmers but they worked together as one group of brothers and they sent out 200 missionaries within twenty years. This is the most wonderful record in the Christian missionary movement. John Wesley got the fire from this group and started the Methodist movement. Later they dropped the "Methodist"; they have only the church left. The real Methodist must get up early in the morning—about five o'clock—and he must read the Bible three times a day and look after the poor. But the Methodists don't get up early any more. From this church the Salvation Army came. So we have a continuous history of brotherhood.

Since the great machine age has come, Christianity has failed to realize and retain this spirit of the old guilds. Today we have ten million people out of employment. Christian brotherhood stepped out of the church instead of remaining in it. In 1925 we had 266 sects, and I think this is too many.

The brotherhood movement stepped out of the church. They tried to extend the spirit of mutual assistance. In England they were called "Friendly Societies." If you read the history of these societies you find they have a wonderful history of mutual assistance. During the period of the Reformation these societies were thought to be co-operating with the Catholic Church, so they were destroyed. From these friendly societies labor unions were formed. Then came national health insurance, employment insurance, and other functions for the public welfare.—*This message is from the first part of Dr. Kagawa's message in Cincinnati, Ohio, as released by The Co-operative League of Cincinnati.*

The Rochdale Movement

We had Christian co-operatives in the form of guilds, but unfortunately they were destroyed. In the year 1844 the Rochdale weavers, twenty-eight of them, started the first co-operative

movement. They did not know the exact method, but they moved in the right direction. The Rochdale Movement was successful. They had three principles: first, one vote for one man. They had no split. Even the women had a vote; but they were poor, also.

Political democracy does not mean economic democracy, so we try to have an economic democracy. Second, they divided the profits in dividends, so that you received back an amount according to your consumption. In a store now the more you invest in that store, whether you buy from it or not, the more profit you receive when a profit is made; but in the co-operative movement the more you buy from the store, the more of the dividends are returned to you. The third principle was neutrality on political subjects. Whether you are a Democrat or a Republican, you should join the co-operative movement.



The Kobe Consumers' Co-operative Begun by Kagawa in 1918

When I was in Washington, D. C., someone said, "That's very good for a Democrat."

"Whether you are a Democrat or not," I said, "you must join the co-operatives. You must avoid sects and politics."

The government of this country is trying to have a very good co-operative movement among the farmers. There is no way except through co-operation as in England, Scandinavia, Germany, and France. A republican government and cabinet, which uses some other policy, will fail; but if it uses our scheme of co-operatives it will succeed.

This is the only method; nothing else. This is the corner stone because it is based on Christian, idealistic principles.

With the capitalistic system, the more money you get the more you want. Capitalism is not completely Christian. I speak so much against the profiteering motive. I think good Christians are willing to sacrifice their wealth for the wealth of the Kingdom of God. If some of you are rich, please understand me better; otherwise, we are heading toward terrible times.

Some capitalists say, "Well, Dr. Kagawa, when I get more profits I will turn it back to society."—*From Kagawa's address before The Co-operative League of Cincinnati.*

CHRISTIANITY AND THE WORLD CRISIS

By TOYOHICO KAGAWA

WE are facing a world crisis. Has Christianity any message to give to the industrial world? Christ died on the cross when He was thirty-three years of age. He was a carpenter until He was thirty. He spent about a year with John the Baptist, and when John the Baptist was arrested, He went to Galilee for public ministry. The day John the Baptist was beheaded, Jesus retreated into the north and lived in seclusion a year or so. At last He came to Jerusalem and was crucified. Repeatedly, He said, "Whosoever wants to be the chief of society, let him be a servant of society." In His mind, the spirit of service was the fundamental ethic of social welfare.

His consciousness of God was greater and was different from ours. Having a cosmic consciousness, He could feel the suffering of the people. He thought it was necessary for Him to redeem His fellow countrymen from sin. There lies the greatness of Jesus. He was not a king in the secular sense, nor a Gentile, nor an inventor, nor a scientist. Because He had this cosmic consciousness of redeeming love, He is considered the Saviour of sinners. Now, on this cosmic consciousness of Jesus we must build up a new standard of morality. With this new standard of morality we shall have a new society. Here we have the spirit of service; the spirit of brotherly love; the spirit of sharing together; and we have the spirit of social solidarity.

Pauperism Due to Four Natural Causes

Today, however, we have many poor people. Even though we have this spirit of service, brotherly love, yet we have many poor people. Today, we have two kinds of poor people, paupers and proletarians. There are four causes of pauperism: natural calamities; physical weakness; mental weakness; moral weakness. Where we study the conditions of poor people in slums, we find these four causes are the main reasons people become poor.

In Japan we have many natural calamities. Within a decade we have had the great earthquake. Each year we have two or three typhoons. When the conditions are primitive we have more poor people from natural calamities; but in the slums of the big cities we have many poor people from sickness.

In the year 1914, in New York, you had a kind of prosperity caused by the European war. America had not taken part in the

war at that time. Yet the numbers of poor people in New York did not decrease, because the majority of poor people who are helped by the charities, who are suffering from diseases, remain the same. Beatrice Webb wrote a good book on "The Prevention of Poverty," in which she says, when we study the causes of poverty, from thirty to sixty per cent of poor people are suffering from sickness. And I have discovered the same situation in the Orient.

It is a surprising thing to find that many poor people in slums are suffering from mental diseases. The majority of them are suffering from a sort of nervous breakdown. Some of them are feeble-minded and some are crazy. Studying the statistics of pauperism, we discover that very easily. Some are morally weak. Many of the poor people in the slums are ex-convicts, and many of them have an inclination toward crime.

Proletarianism in the World Crisis

Proletarianism is different from pauperism. They are not poor because of natural calamities; neither are they suffering from physical weakness, mental weakness, or moral weakness. They are, however, very poor. Though they are strong physically, and they have mental ability, and sometimes they even have wonderful personality, yet they are suffering. Four things account for the proletarian class.

First, Unrest

In this country, the word "proletarian" is not favored. You do not use the word. But because I cannot find any appropriate new word, I want to be permitted to use it.

Now, proletarians live in an atmosphere of unrest. Social honesty is prevalent among them, but they do not have security in life. Insecurity in life is due to two causes: their income is insecure and the basis of their daily existence changes frequently. When you receive a bonus through life, your life is secure. When you receive a yearly salary, you are somewhat insecure. When you receive a monthly salary your life is twelve times more insecure. When you receive daily wages, your life is very insecure, three hundred and sixty-five times more insecure than when you receive a yearly salary. When you receive wages per minute—as some wage earners do—your life is very, very insecure. So, the pay system is really the curse of the present day.

There is another reason for life's unrest. It is the frequency of the fluctuation of prices. Because the demand and supply is not fixed, we have much difficulty. Unless we can find a way to fix prices from time to time, the livelihood of the proletarian class is very insecure.

Second, Dependency

A second reason for the existence of the proletarian class is dependency. They must depend upon landowners, house owners, owners of electric power and owners of horse power. They must depend upon the owners of the instruments of production.

In Japan, some proletarians have to rent their bedsteads. They pay money each night for bedsteads. A hundred years ago fifty per cent of the Buddhist farmers possessed their own land. With the advent of capitalism, they became dependent farmers.

If you study the tenancy question of the cotton belt of the South, you will find, in some parts of the South, that forty per cent of the farmers are tenants. In other parts, seventy per cent are tenants. There are at least 1,700,000 families of poor tenants in the cotton belt in this country. One million of them are respectable white people, and about 700,000 of them are Negroes. These tenants of the cotton belt have been suffering from the concentration of ownership of the land in the South. As time goes on, concentration will be the same in the United States as it now is in England.

In England, tenants became land laborers. When the depression came, the land laborers became the unemployed. In England there are only 750,000 land laborers. Farmers in the American sense have disappeared within the last hundred years except in a few places. This was a disaster for the farmer. After studying the situation in Great Britain, I noted the same tendency in Japan. I started the Farmers' Movement to save the farmers. I discover the same thing is going on in this country.

In France, eighty per cent of the people own their own land. That is why the depression is not so serious in France. In England eighty-five per cent of the people live in towns. In this country eighty per cent of the people live in towns, therefore, when depressions and panics come, they have no place to go but to ask aid of the government. If you want to build a strong nation, you must help the farmers to retain the ownership of the land they till. If you continue the concentration of land into the hands of a few rich people, you will have difficulty when you have fluctuations in business.

About fifty years ago, in Japan, in the city of Tokyo, fifty per cent of the people owned their own homes. Today, only fifteen per cent of the population live in their own houses. In Yokohama, ninety-nine per cent of the people live in tenement houses.

Third, Credit Failure; and Fourth, Unemployment

I think the same situation will occur in this country. Unless we do something about it. The same situation holds in the matter of money lending. Dependency is the one significant char-

acteristic of proletarians. They have no credit, and they quickly become unemployed when depressions come.

In this country, you have more than ten million people out of employment. Throughout the world probably we have more than thirty million people out of employment. In Japan, until three years ago, we had more than 2,370,000 people unemployed. In Germany there are nearly three million. So whether you are a religious leader, labor union leader, or an ordinary worker, you must be concerned about the world's cares. These four specific characteristics of the proletarian group are the real issues at present.

Over against this situation we have the capitalistic system—the accumulation of wealth. When the concentration of capital comes, we have class struggle. Unless we have good natural resources, we shall have difficulty with capitalism. The profit system will do for a time, but when natural resources become limited, class struggle will be inevitable.

One man can accumulate money as a snowball increases its size. But when too many try to do the same thing, there is bound to be a collapse. They overlap each other. If everyone tries to roll himself a big snowball, eventually we run out of snow! Some will have none! Having great over-production of commodities, we suffer. This is the beginning of panic and depression and unemployment. Wheat, rubber, gasoline, motor cars, steamers are over-produced. There follow international conflicts and internal conflicts. They check the over-production. Meanwhile, millions and millions of people suffer—are out of employment, and have no food to eat. It is truly a queer world.

The True Nature of the Problem Within the Social Order

Capitalism cannot do much because capitalism has its weaknesses. Though you may have a sort of midsummer prosperity, you may lose the prosperity within a few years. The Premier of England failed to change the unemployment situation. Why? The Social Democratic Party in Germany could not solve the problem of unemployment. Why? The Communist Party in Russia tried to do something about it in the year 1917 when they had a big revolution. They dissolved all the co-operatives, and did away with private ownership. Then they had a great famine, and nearly 20,000,000 people began to starve. They had to change their technique. Lenin adopted a new economic policy. He revived the co-operative associations.

Experience proves that capitalism cannot do much; neither can the Labor Party, nor socialism, nor communism. Why? Because capitalism, and socialism and communism have great weaknesses. They are economic enterprises that depend solely

upon the materialistic system of economy. Unless we base our economy on human psychology, it is very difficult to solve this problem.

Physical Economics

Today, our economic enterprises are more or less coincident with psychological vibrations. When we have a very primitive economic situation, we must look after the preservation of life. To preserve life we need food, clothing, and shelter. So we need power—horse power, human power. But when we have a surplus of power, a surplus of energy, we must have change—a change of scenery. We want to take a trip to see things. We start dyeing our clothes; we buy kodaks to take pictures; and we go to shows.

Sense Economics

Before the depression, the steel industry was the fourth largest industry in this country. We have an economy pertaining to eyesight and an economy relating to hearing. This calls for pianos, pipe organs, telephones—that is a big industry, I understand. Then, the more surplus energy we have, the more different kinds of economies we have. There is an economy for the nose pertaining to smelling. We draw the smoke of the cigarette into the mouth and let it come out through the nose. In Japan, as the tobacco industry multiplied, the Japanese government became aware of how much we consume on account of the sense of smell. Each year, we spend some three hundred million yen for cigarettes. We spend much money for perfumes. In Japan we buy perfume abroad. We put it in the soap. We consume about eighty per cent of the perfume in that way. We smell the perfume and we think it is good soap.

Then we have an economy to satisfy taste. Cigars and sugar, for instance. In this country you consume millions of tons of sugar. The doctors say that if we consume more than two lumps of sugar it is harmful. Harmful or not, we have great industries resulting from our sense of taste. So it is with wine, and so with whiskey. In Japan we spend each year about two billion yen on our annual national budget. We spend about one and one half billion yen for wine. The wine business, therefore, is a great industry in Japan.

We also manufacture spices for taste. You know when Columbus came to this country about four hundred years ago, it was his intention to discover a new route to the East Indies, over which to ship spices. By mistake he discovered America. So also with Magellan, who discovered the Pacific Ocean. It was his intention as well to go to the East Indies for spices. By mistake he discovered the Pacific Ocean. According to history, about four centuries ago, all navigators were eager to get new material for spices. That is economy for taste.

We have today an economy for touch. We try to produce smooth cloth that is pleasing to touch. That is why silk is such a good seller. We sell every year more than three hundred million yen worth of silk to this country. Americans are good customers for Japanese farmers. As long as Americans will continue to buy Japanese silk, there will be no war with Japan. And wool, for instance, ordinary wool, has sixty threads and the best refined wool has about one hundred and twenty thread quality. In Japan, cotton has about twenty threads. In England they like the forty grade; in France, about sixty. Refined cotton is about one hundred and twenty. In Japan we have government monopoly on cotton so we know how much we spend for cotton. Last year the cotton industry amounted to more than 300,000,000 yen—a large industry in our country.

We spend much money for sports, such as golf, football, basket ball, boxing, wrestling, and motor driving. We also spend much money for weddings. We, therefore, have a greater variety of economic needs than primitive peoples who are mainly concerned with the preservation of life.

Conscious Economics

We are not contented with sense economics. When we have a larger surplus of energy, we reach the third plane of economic enterprise, which is called in my terminology, "Conscious Economics." For attention, we have the big advertising plans. For association, we have statues and memorial buildings. For speculation, we have our big Wall Street business. This business in itself is a great economic concern. For judgment, we have courts. We have many professional people who are interested in judgment. And for attainments of knowledge, we have newspapers, magazines, books, libraries, and research laboratories. For beauty, we have the art galleries. In Paris alone we have some 60,000 painters. For the good life, we have teachers of ethical cultures. For holiness, we have preachers, pastors, and religious workers. In the year 1931 I received a report stating that this country had invested in churches more than \$7,000,000,000. In those days you supported more than 26,000 foreign missionaries abroad—a great business enterprise—religious economics. Therefore, if you build up an economic enterprise to segregate economy from religion, you are mistaken. In an effort to be religious, there is an investment valued at \$7,000,000,000.

We have different principles in economy enterprises. There is need of selection of occupation. Then we need social order or law by means of which we adjust occupation and to secure justice among men. We also need to establish purpose in life. In all we have seven types of valuations in economic enterprises: life, labor, exchange, growth, selection, order, and purpose. In

the early stage there were only two: life and labor. In the second stage we have an economy for exchange and an economy for loan. We had exchange and growth. Coming over to the third stage of economic enterprise, we had three principles: selection, order, and purpose.

The more we advance in conscious economy, the more we need religious idealism. Because Christian idealism is not active in economic enterprises, we have a chaotic situation in industry. The more we make use of economic ethics, the more secure society will become. When Christianity was very strong in medieval times and they practiced Christian ethics, they had no depression. Today, as the principles of Christianity are not applied to industry, we have a terrible situation. That is why I insist on having a more Christian economic ethic put into practice.—*The principal parts of this message were delivered in St. Louis, Missouri; Indianapolis, Indiana; and Alton, Illinois.*

CHRISTIANITY AND SOCIAL RECONSTRUCTION

By TOYOHICO KAGAWA

SOME think that religion has nothing to do with business. They believe that business is mainly interested in the efficiency of organization. But unless business enterprises and the state are interested in the employment of people, it is not concerned with the religion of Jesus. Jesus prayed for bread. He did not say: "Do not give us this day our daily bread." He said, rather, "Give us this day our daily bread." "Give us," meaning poor people as well as others.

In the Lord's Prayer we pray for six things: hallowed be Thy name; Thy will be done; that it will be done for us on earth as it is in heaven; give us this day our daily bread; forgive us our sins as we forgive sins against us; lead us not into temptation but deliver us from evil: three things about God; three things about men.

In religion there is the aspect of God and the aspect of man. Many people forget the God element when they engage in social action, but sometimes religious people forget the human element. They want to ignore the human aspect altogether.

In Russia they tried to stamp out Christianity because there the Greek Church did not care much about the paupers and poor people.

We read in the first gospel of John, fourth chapter, that if we cannot love our brothers, we cannot love God. If we cannot solve the question of unemployment, we are not truly loving God at all. Many people come to the church on Sunday, but they do nothing to solve the problem of unemployment. While millions of people are suffering, the religious people come to church and have a good time. I don't think that is the way to follow Jesus. To me it is absolutely necessary to make our friends happier if we are to follow Him.

I have lived among Buddhists. They have a most wonderful system of faith. You may think Buddhism a system of idolatry; but you are mistaken, it is not. It is a religion of faith alone—no action—it eliminates the desire for everything. It eliminates love—it is just cold faith. What we lay stress upon in Japan is the redeeming love of Jesus which Buddhism does not emphasize. I repeat—it is just faith, faith, faith. Many people who dislike to act like Jesus want to be free from social activity. Let us read the gospel once more. Unless we deal with life in a better way; unless we ask Christian people to work harder; unless we

have more goods and better arrangements in the market; unless we get many things to grow in a good way; unless we have more efficiency in our selective power; unless we have good culture in civilization; it is absolutely impossible to have good economics through changing laws and legislation.

Revolution or Co-operation

In the primitive state it is very easy to have nothing, but many young men of modern times are impatient. They want a revolution right away. They want to have a new order and to use violence. When violence is used, order is changed suddenly; but please remember this, politics and economics are two different matters. When you change order, you can cut off the heads of kings as happened in Russia, but it does not necessarily follow that you improve the economic situation. When you have violence exchanged for order, life is endangered, labor becomes enforced, exchange stops, growth is checked, selection of certain occupations is hindered, and the purpose of life is ignored. That was the situation of Soviet Russia.

If the Labor Party insisted that labor must be the center of everything, they might succeed temporarily by following this theory. But there is another difficulty. In the year 1871 the Labor Party in France came into power. They organized labor factories and more than one hundred and fifty thousand laborers worked day and night. They manufactured and manufactured, but had no money. So the party failed in six months. Unless laborers, owners, and consumers go into big unions; and unless they co-ordinate with the consumers and producers, the Labor Party will never succeed in organizing the state; neither will they succeed in controlling the market system; nor the credit system in banking.

Therefore, in Russia, in the year 1917, they thought the co-operative associations were hindrances to the progress of the people in Russia, so they dissolved the co-operative associations. But as they failed in France in the year 1871, so Soviet Russia failed. There came a crisis in the year 1920 and in 1921 they revived the consumers' co-operatives. That is the reason Social Democracy in Germany failed.

Social Democracy in Germany was built about the idea of materialistic philosophy of Karl Marx, believing it to be an adequate basis upon which to reconstruct the whole social order. They did not understand the nature of psychological values in economics. They ignored the importance of co-operative associations—chaos followed. They could not solve the unemployment situation in Germany. The Labor Party in England faced the same situation. Unless you owners support the co-operatives,

it is absolutely impossible to have economic reconstruction. And I repeat, when you use violence, economic reconstruction is hindered because industry must be based on free initiative.

Co-operative Movement Inevitable

We are now facing a serious situation. Is it possible to find a way out? If we would be true Christians, we must understand the economic situation in which we are involved. In the American Revolution you gained independence from England, but politics and economics are two different matters as I have described. We have seven types of valuation and at the sixth point we have social order. With revolutions we can change the social order, but that is only one seventh of the economic valuations.

Our economic life is a daily matter. We must go straight ahead into a new movement. Therefore, what is the correct preparation for economic reconstruction? I say co-operation, co-ordination, seven types of co-operation. For life, we must have insurance—we must insure life. We need health insurance based on co-operation. For labor, we need producers' co-operatives; for exchange, we need marketing co-operatives; for growth, we need credit unions; for selection of different occupations because we have so many different occupations, we need mutual educational co-operative associations; for social order, we need public utility co-operations; and for purpose in life, we need consumers' co-operatives. Seven types of co-operatives.

If you are satisfied with competition and the competitive system of capitalism, you are but to let yourselves compete with each other. The human body has different systems: bone system, digestive system, artery system or blood system, respiratory system. The co-operative is a lot of systems. Credit co-operatives are like the artery system—the blood goes round and returns. Therefore, when I say that you need the co-operative system, I am not for governmental regulation at all. When I talked along this line in Washington, some people said, "You are not a very good Democrat." So I said: "Whether you are a Republican or a Democrat, unless you have this kind of a co-operative system, you are not a good citizen." I do not agree with absolute private ownership. With co-operatives we give the right of private ownership, but we don't risk exploitation. If we can sell and buy through Christian good will, then we can do away with exploitation.

Co-operatives Are Growing

In England, in the year 1844, they had the co-operative movement. Twenty-four weavers of Rochdale started a consumers' co-operative. They were good citizens; good laborers. They worked in the weaving mill. When they made profits, they di-

vided with their customers according to the ratio of purchases. They allowed one vote for one man. They were inspired by a new vision for industrial democracy. This principle became operative in Germany. Christian co-operative activity became the backbone of the currency system in Germany until 1933. In Denmark, they asked the Danish people to go back to the land. The people did return to the land and they built up wonderful farmers' producers' co-operatives.

In Japan we have about 5,200,000 farmers united in the co-operatives. We have 9,600 villages, 1,500 towns, 130 big cities. We have 14,460 co-operative associations. Eighty per cent of the farmers are organized. In 1925 they started consumers' co-operatives in Sweden. Today, Sweden is considered the most progressive, most prosperous country throughout the world. Sweden had no panic, no depression, no unemployment problem because they had co-operative activities.

We should have several functions in one co-operative association. We should have one big movement among the Christians. Mr. Filene of Boston started the credit union movement in this country and has given \$1,000,000 to start consumer co-operatives in New York. The rich people are willing to help the poor people. When you spend the money for charity, it is like throwing stones into the deep ocean. If you spend money for the seven types of co-operatives, it becomes a big vessel; it floats on the waves; it can cross the ocean. Depression does not matter at all. Therefore, I insist, let us have a Christian economic ethic.

Human Values in Social Reconstruction

I want to explain my own idea of economic valuations. If I dare to say these things to you, economics is based on valuations. Marx laid emphasis on labor values in economics. His theory is very famous, but he does not see that labor value is really psychological value. Adam Smith's idea is also very popular, but he adopted a new method of naturalism. He did not understand how a conscientious movement can readjust the situation.

But today our psychology in modern civilization employs the method of Karl Marx. The Adam Smith theory became too old to be adapted to modern times, with airplanes, the small electric motors, and great powerful engines.

In present civilization we have seven types of valuations: First, we lay emphasis on the values of life. Second, where life has a power it needs some action, so we have power. Third, and when we don't like to use our labor or power and we want to employ some machines and motors and we have some surplus energy or power, we want to exchange it. And you understand, we have differences in physical strength, differences in mental strength, differences in moral strength, therefore, we need some

change and exchange. Fourth, then we have the power to grow. Nature provided the power to grow. When we sow the seeds in the ground, the result is multiplication and we have discovered that the power to grow is very great. The capitalistic system is mostly based on the power of growth. Fifth, but when we grow more in culture, we need selection for efficiency. Sixth, and when we have many occupations and professions, we need some law of combinations, so we have law and order. Seventh, we need *purpose* in life.

These are the seven principles of valuation: life, power, change and exchange, growth, selection, law, and purpose. If you study carefully many theories of valuation, they just are nothing but some differentiation of these seven principles.

Please remember this: that when we have the raw materials, when we have a coal mine, when we get the coal and change it into dye stuff, we have another economic enterprise. But when we use the dye stuff and make it in a different way to make the medicines, we have still another valuation resulting from coal. So the material coal does not have the value but it is the value which reflects from human consciousness on to the coal and comes back again to us. Marx, Lenin, and Trotsky are more or less inclined to think that matter itself has the value, but it is our human reflection on the matter which comes back to us.

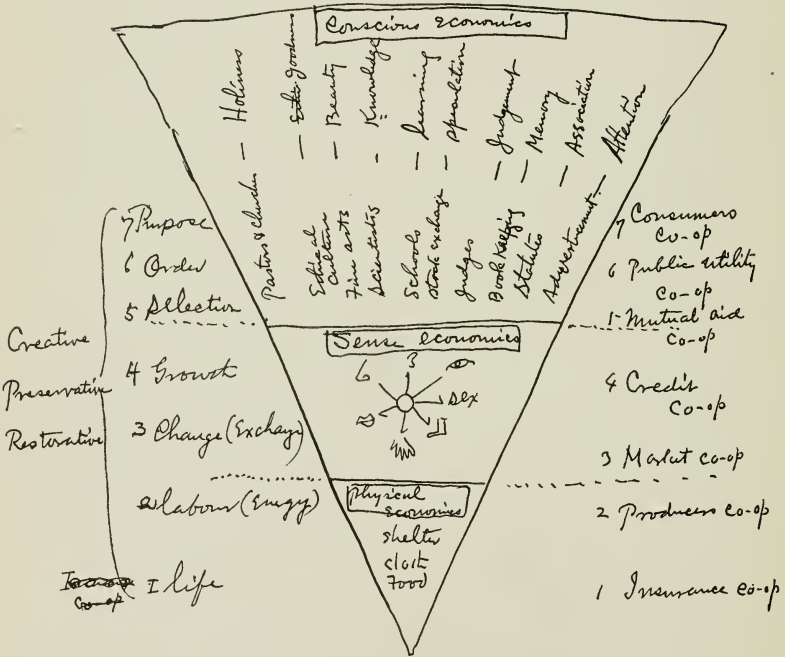
A Final Word on Christian Co-operation

Capitalistic co-operation and the co-operative system are different. The co-operative system gives more power to character and personality. One vote for one person. But in the capitalistic system the more you have in the bank the more you are able to control the business. Do you think that is the way to have a new social economic enterprise? We must give more power to character and personality. Then our Christian economic efforts agree with the Lord's Prayer. We want to put the Lord's Prayer into action. We must have prayer for bread, for forgiveness, and for co-ordination. We must change our environment so that we may not be tempted. That is the reason why I am very eager to speak on the importance of co-operation and co-operative activities.

In First Corinthians, Chapter 13, there is an introduction to the philosophy of love. Paul insists upon the importance of co-operation among the members of the body. In the New Testament we have a good textbook for the philosophy of co-operation. This New Testament means loving-kindness of God. Even sinners can be forgiven. Having these views of co-operation and redeeming love, can we continue on the scale of competitive enterprises? As long as we remain on the competitive scale our unemployment question, panic, depression can never be solved.

Because in this country you were satisfied with your wonderful natural resources, you did not feel the need or importance of co-operative activities, but the time has come when you need co-operatives—co-operatives based on the love of God, based on the religion of the Lord's Prayer.—Main body of this message was delivered at the College Avenue Presbyterian Church, Alton, Illinois, February 2, 1936.

Excerpts from similar messages: Indianapolis, Indiana; St. Louis, Missouri; and Urbana, Illinois.



Development of economic activity

This diagram in Dr. Kagawa's own handwriting portrays his conception of man's expanding culture and the relation of the principles underlying economic co-operation to current civilization

THE FOURTH ALTERNATIVE

By EDMUND DE S. BRUNNER

IN the current political and economic discussion, communism, capitalism, and fascism occupy the center of the stage. It is possible, however, that the co-operative movement, despite its lack of a spectacular appeal, affords a genuine alternative to the better advertised schemes for conducting our collective economic affairs. This alternative will not appeal to those who believe that the effectiveness of a method for the refashioning of our life depends on the color of the label the method carries. Those, however, whose main concern is with the goal of economic, social, as well as political democracy, and whose search for method is not limited to the solar spectrum, will do well to examine sympathetically the possibilities of producer and consumer co-operation.

A small but increasing number of informed persons are of the belief that economic co-operation can contribute considerably to the untangling of the complex snarls in our socio-economic life. Such a conclusion may be premature, but a significant body of data and experiences is accumulating that should not be overlooked by those concerned about the welfare of the social order. Even a summary of these data is beyond the scope of a single article. All that will here be attempted is merely to note certain outstanding facts and then suggest some implications.

The Co-operative Movement Abroad

One of these facts is that the co-operative movement is stronger in Europe than in the United States. On the consumer side it began in England almost a century ago when the now famous twenty-eight "Rochdale pioneers," with a capital of \$140, founded the first co-operative store. Perhaps their most significant and enduring influence on the movement lies in the principle that the control, regardless of the amount of capital invested or the number of shares owned, should be on the basis of "one man (i. e., co-operator) one vote." This principle has since become basic in all economic co-operation, whether of producers or consumers. Dividends are usually based on patronage but the control is thoroughly democratic.

The progress of the movement from the time of its inception has indeed been spectacular. Today the membership is over 7,200,000, comprising one half the families of Great Britain. The co-operatives employ over 280,000 employees, and the num-

ber has been gaining steadily through the depression years. Retail trade has passed the billion dollar mark with the wholesale volume at half as much. This represents 13 per cent of England's trade. The co-operatives, most significantly, have gone into manufacturing for their own needs and in 1933 had a production volume of \$350,000,000. The central wholesale society operates over a hundred factories. Some of these factories are the largest of their kind in Britain. The bank which is owned by the society has a daily turnover of over \$12,000,000.

Scandinavia is a stronghold of co-operation. Rural Denmark is almost one hundred per cent co-operative both as to consumer buying and the marketing of agricultural products. In the Danish cities, too, consumer co-operation has a strong hold. Though not quite so well known, the story of co-operation in Sweden is perhaps even more significant because of the startlingly rapid growth of the movement. Starting only thirteen years ago with selling food, the Swedish co-operatives have expanded rapidly. Recently they have taken over a large department store in Stockholm, with the prospect of developing a national chain. When cartels refused to furnish goods at prices the Swedish wholesale society deemed fair, this agency moved with startling vigor into manufacturing. Its own factories, models of efficiency and good working conditions, now manufacture shoes, boots, overshoes, electric lamps, automobile tires, and flour and have effected price reductions to the consumer of from 30 to 50 per cent. The trusts, formerly controlling these and other products, were not only beaten, they were broken. The co-operatives now control 10 per cent of Swedish industry and about one half the retail trade. In this country and in Finland as well, where there are 6,500 local societies, the co-operatives are now strong enough to control the price level. They are credited by many authorities with having greatly contributed to breaking the back of the depression. In this connection it is noteworthy that only one per cent of the Swedish workers are unemployed, and that the standard of living roughly equals that of America, indeed exceeds that of millions of Americans.

Co-operation in the United States

Turning to the United States, one must observe that the progress of the consumer co-operative movement has lagged far behind the level achieved in Europe. Though our first co-operatives antedated the Rochdale pioneers, and though we have always had advocates of co-operation, the movement has never been as strong here as in the lands just noted. This is particularly true in the cities and with respect to consumer co-operation.

The chief success of economic co-operation in the United States has been limited to the marketing of agricultural produce. De-

spite some tragic and conspicuous failures, there has been a steady growth in co-operative marketing. Twenty years ago there were 5,000 agricultural co-operatives, whose members transacted in that year a business of over \$600,000,000. The statistical peak of the movement was reached in 1929 when 12,000 co-operatives with 3,000,000 members showed a business of over \$2,000,000,000.

On July 1, 1935, there were 10,700 organizations of all types with a membership of 3,280,000. This represents a 4 per cent increase in membership for the year. After eliminating duplications, the number amounted to approximately 2,500,000. The total business exceeded \$1,500,000,000, a gain of 12 per cent over 1933-34. Considering the drop in the prices on farm products, this is indeed a significant volume.

Agricultural statistics show that 3,000,000, or about one half of our farmers, furnish 89 per cent of the commercially sold food and fiber products. It is significant to note that two thirds of this group consist of members of co-operative organizations. Furthermore, between one third and two fifths of the total of commercially sold food and fiber products in this country were co-operatively marketed. Yet the myth of the highly individualistic character of the American farmer persists in some textbooks! Imagine the changes in the American economic scene if one third or more of our *industrial* products were marketed co-operatively by the producers themselves.

The greatest interest in the co-operative movement at present is on the consumer side. The consumer movement is growing rapidly. Here again the farmer shows the way. Some of the marketing associations also purchase farm supplies co-operatively for their members. There are besides, 2,000 rural co-operative organizations engaged exclusively in purchasing. One eighth of all the farmers in the United States belong to these consumer co-operatives. The Farm Credit Administration estimates that one eighth of all farm supplies are co-operatively purchased and that the total volume in this fiscal year will exceed \$250,000,000. This would represent a gain of 25 per cent over last year and 54 per cent over two years ago. Thus far the major emphasis has been upon buying farm supplies, but the list of articles handled is being rapidly extended.

In the nation as a whole, membership in consumer co-operatives has increased by 40 per cent since 1929. There are over 7,000 societies with nearly 2,000,000 members, including the rural figures just given, but not counting the membership in purely marketing co-operatives. Of these, over 3,000 are credit unions, many of them rural, which are being formed at the rate of four a day. Many of these are under federal charter and are supervised, whether urban or rural, by the Farm Credit Admin-

istration. A recent estimate by the Administration stated that the number of persons belonging to such unions was increasing at the rate of 25,000 a month.

Some Signs of Progress

The Central Co-operative Wholesale of Wisconsin, agency of 131 co-operative stores, increased its grocery and general merchandise volume 22 per cent in 1935 over 1934. The Eastern States Exchange, Springfield, Massachusetts, topped \$14,000,000 in its 1935 business, an increase of 16 per cent over that of the previous year. Late last year, one of the Middle Western central units announced its fifth expansion in six years of operation, with all of the locals adding new members daily.

The Farmers Union Oil Companies of North Dakota now distribute more gasoline than any single private company in the rural areas of the state and are second only to Standard Oil in the state as a whole. The same is true for Minnesota, where consumers' co-operatives sold almost 30,000,000 gallons of gas in 1934. Some of the Middle Western co-operatives now have their own refining and compounding plants, and beginning with April, 1935, American co-operatives began shipping oil to European co-operatives. One interesting development in the co-operative petroleum business in several Mid-Western states is the tendency on the part of state departments to become members. Already some departments have joined the co-operatives, with the result that they buy gas at an average reduction of 10 per cent and also collect patronage dividends. Here is a scheme for tax reduction which the National Economy League has overlooked.

Consumers' Co-operative Services in Chicago, organized by nine people in 1932, operated as a buying club for a year, opened a grocery store near the University of Chicago campus in 1934, and now is doing a *monthly* business of \$3,600.

Thirty Negroes in Gary, Indiana, raised \$24 capital to start a co-op in the "steel city" in 1932. Three years later, their grocery co-operative was the largest Negro-owned store in the United States.

Mutual fire insurance companies in the United States are no new phenomena, especially in rural areas. But recently, co-operatives have moved into the automobile and life insurance fields. They report rapidly increasing business because of savings in overhead costs. One such co-operative is writing 700 automobile policies a day.

Students of consumers' co-operatives are impressed by their efficiency. The Harvard School of Business Administration Interim Report, *Chain Store Expenses and Profits*, August, 1934, covering the operating results of thirty-nine grocery chains in

1932, shows a total average operating expense of 20.9 per cent. The report, for the same period, of seventy local retail co-operative stores in Wisconsin, Minnesota, and northern Michigan, affiliated with the Central Co-operative Wholesale, showed an average operating expense of 14.97 per cent.

Growth of sales volumes shows a decided advantage on the side of the co-operatives. Sales of the eighteen leading chains for February, 1935, were 5.7 per cent greater than in February, 1934, according to statistics compiled by *Chain Store Age*, published in the *New York Post*, March 28. Corresponding sales by groups of stores affiliated with various co-operative wholesales of the Central States Co-operative League showed increases of from 12 to 45 per cent.

The rapid growth of the co-operative movement is of far-reaching social significance. When farmers, professionals, and workers unite to place on the market the results of their own productive toil, when they pool their meager resources in amounts sufficiently adequate to meet family credit needs, when they unite to supply their own necessities for consumer goods and follow this by acquiring with steadily increasing frequency the means for the production of those goods, traditional capitalistic procedures are, to say the least, being drastically modified and challenged.

Moreover, traditional capitalistic enterprise in an increasing number of cases cannot withstand co-operative competition as Scandinavia and England have repeatedly shown. When the main goal of business is the accumulation of profits, the result is, frequently, a disregard of the best interests of patron and employee. In the co-operatives, the quality of the product is a major consideration. The profits are shared by the purchasers of the product in proportion to their patronage. In Europe, employees are for the most part also co-operators. Conditions of work are excellent. The homes of the employees of the co-operatively own factories are examples of good housing at amazingly low costs. Similarly, many of the stores and office buildings of the co-operatives are gems of architectural beauty and efficiency, especially in Sweden.

In one New York co-operative, which owns and operates a chain of cafeterias, an apartment house, and a laundry, wages paid to labor are above the market price. On the other hand, major executives are receiving a pittance compared with those of big business, and the salary spread between the lowest paid group of workers and the highest executive is limited to fivefold. Another indication of the traditional co-operative attitude toward labor came recently from the Mid-West. The Western Paint and Varnish Company closed its Duluth, Minnesota, plant after the union protested the discharge of workers active in its or-

ganization. The Central Co-operative Wholesale of Wisconsin, which is a very large buyer from this company, immediately notified the management that it opposed discrimination against union labor, that, on the contrary, it was friendly to organized labor and "would be glad" to have the organizing efforts of the employees succeed. The result was that the Western Paint and Varnish Company Industrial Union was granted recognition, reinstatement of all workers, time-and-a-half for overtime, and seniority rights.

Education for Co-operation

One reason for the success of the co-operative movement has been its educational program. This educational program is twofold. It deals, first, with the principles and practice of co-operation and with technical problems of management, salesmanship, and the like. But it also deals with the broader questions of economics and social policy. In Sweden, there is a fine educational institution which, apart from residence courses, operates a correspondence school with an enrollment of about 75,000. It also furnishes guidance and materials to over 1,000 study groups interested in economic and co-operative subjects. The weekly magazine of the Swedish co-operative movement has more readers than any other periodical in Sweden.

In northeastern Nova Scotia, the most successful and exciting co-operative movement on our continent, which embraces farmers, miners, and fishermen, is based very largely on a far-flung adult education movement. This non-sectarian movement heads up in the Extension Department of St. Francis Xavier University. It has more than a thousand study groups, and these are the nuclei of the co-operative movement. No co-operative is formed unless the prospective members have thoroughly mastered the principles of co-operation.

In the United States, there has not been adequate recognition of the necessity for fundamental educational work. This situation is changing for the better, however. A "college" for workers in the co-operative movement has opened in Kansas City. The older and more successful co-operatives are devoting a share of their profits to education and promotion. Moreover, in one state, Wisconsin, by legislative fiat co-operative marketing and consumers' co-operation must now be taught in all the public schools from elementary grades to the state university. In Ohio in the winter of 1934-35, over 10,000 adults in 326 local groups, located in sixty counties, studied consumer co-operation. Indeed within another few years, this field is likely to become one of the major concerns of the growing adult education movement in the United States.

The Future

Can the co-operative movement succeed? It has succeeded in many other countries, including some not noted in this article. It has succeeded among the farmers of America so far as marketing a number of crops is concerned. And finally, it has succeeded in scores of specific cases among consumers. It is not to be assumed, however, that the movement will continue to grow without opposition. *Tide*, an advertising trade journal, already views the co-operatives with alarm. So does *Printers' Ink* and *The Nation's Business*. Last November, after admitting that the consumers' movement has "certain elements which are fundamentally sound," Mr. Babson warned his clients:

Potentially it has enough votes, enough money, and enough economic soundness to split things wide open. As the leaders of such crusades well know, if consumers ever get organized and go into real action, our present retailing, wholesaling and producing systems might be blown to bits. . . .

The state of alarm is probably only the forerunner of more energetic opposition from interests that may be affected. But the farmers' co-operative marketing groups have already gone through that battle with flying colors. They have won every major court test. As *The Minnesota Leader* pointed out in a recent editorial, "Co-operation is eminently constitutional; even the Constitution, with all the devious interpretation of the dirt-digging 'Liberty' League, has no prohibition against non-profit enterprises."

Here, then, is a movement dedicated to production for use and distribution without profit. It gives producers and consumers ownership and control. It makes for honesty and leadership. It is economic democracy and offers for consideration a way to supplant peaceably and democratically many of the inefficiencies and injustices of the present economic system, possibly even a way of supplanting that entire system.—From "*The Social Frontier*," *May, 1936*.

PUBLICATIONS INTERPRETING THE CO-OPERATIVE PHILOSOPHY

"Introducing Kagawa"

INTRODUCING KAGAWA," by Helen Topping, is a pamphlet of thirty-six pages published at the beginning of Kagawa's American itinerary, the sale of which has already approached 50,000 copies. It is a brief sketch of the life of Kagawa by one who perhaps is more capable of writing such a story than any other person in America. Anyone wishing to possess a complete list of Kagawa's publications would not fail to place this one in the collection. Copies of this pamphlet may be secured from the publishers, Willett, Clark & Co., 440 South Dearborn Street, Chicago, at 15c per copy, 10c each in quantities of 10 or more.

"The Philosophy of the Co-operative Movement"

One of the clearest brief statements of Kagawa's economic theory is given in an attractively printed twenty-four-page report of a three-hour conference held at International House, Chicago, February 22, 1936. Kagawa's very illuminating address is printed word for word and the conversation following the lecture is reported in full. Those who have read carefully the foregoing sections and desire to study more deeply into Kagawa's co-operative philosophy will appreciate the information concerning this pamphlet which Dr. Kagawa himself entitled, "The Philosophy of the Co-operative Movement." It was edited by Emerson O. Bradshaw and published by the Chicago Church Federation, 77 West Washington Street, Chicago, Illinois. The price is 10c per copy, 8c in quantities of 25 or more; postage prepaid when cash is sent with order.

"Christian Brotherhood and Economic Reconstruction"

This is the title of Kagawa's five famous Rauschenbusch lectures given April 12 to 16, 1936, at Rochester, New York. It represents Kagawa's co-operative philosophy set forth much more elaborately than will be found in any other form. The invitation to give the Rauschenbusch lectures represents one of the main reasons for Kagawa's American visit. This book is published by Harper and Brothers, New York.

"The Christian Brotherhood in Theory and Practice"

This is No. 2, Volume 8, of the periodical, "Friends of Jesus." It is thirty-six pages and contains five abbreviated lectures by Kagawa, one by E. R. Bowen, edited by Ellis Cowling. In this very inspiring booklet may be found reports of two forums in which Dr. Kagawa participated.

PEACE BY WORLD CO-OPERATIVES

By TOYOHICO KAGAWA

THE world is suffering from economic chaos. In olden times wars were usually fought in the name of religion, or because of racial differences, or under the urging of the lust for conquest. But today the causes of war are almost entirely economic. Similarly, the problem of peace will not be solved until, with a daring like that of Copernicus, we have included economic society within the limits of our religious consciousness, by extending and internationalizing the co-operative state based on non-exploitation and planned economics. When we succeed in internationalizing the co-operative movement we shall at least have laid an economic foundation upon which to realize world peace.

I know that other methods for achieving peace are being tried today, but I do not believe they will succeed. Throughout the world for example, Christians are eager to see the problem of peace solved, and so a great many of them have become conscientious objectors against war. I think the conscientious objectors are the finest people in the world, but more than individual effort is needed to secure world peace. Others try to gain peace by appealing to reason. Of course Immanuel Kant, who wrote the essay, "Everlasting Peace," was a great philosopher, and we will always need reason and reasoning in attempting to stop war. But in times like these, if we cannot solve the *causes* of wars, then our philosophy will not by itself stop war.

Causes of War

Then there are some people who are trying to solve the problem of peace by a resort to political action. For instance, the founders of the League of Nations at Geneva showed their inclination to depend on politics and, by preserving the balance of power in Europe, to keep some sort of tentative peace on that continent. But politics alone will never keep us out of war. What has happened to the League and in Europe since 1919 shows that. The truth is that we must use the individual efforts of the conscientious objectors, and synthesize with these all the values of all other present efforts—individual, social, educational, political and economic—if we are to abolish the causes of war.

Today there are five principal causes of war. First, there is the question of over-population. Second, there is the need of raw materials. Third, there is the question of international finance, including debts, loans and credits. Fourth, there are conflicting commercial policies, such as tariffs and trade disloca-

tions of that kind. Fifth, there is transportation. These five causes are all economic. And unless we Christians can apply our Golden Rule in the economics of life, we will find it absolutely impossible to solve the question of international peace.

We talk about disarmament. But unless we find a true economic solution, it is impossible to see how we can ever solve this problem of armaments. The London Disarmament Conference failed. Why? Because, without ever trying to solve the basic question by establishing methods of international co-operation in economics, they discussed simply the proposal to have disarmament in a competitive world. That seems to me to be getting things upside down: the cart before the horse. First we must solve the economic question, and then we can proceed to deal with the disarmament question.

Examples of International Co-operation

It may seem that, in calling for the establishment of an international co-operative movement as a method of solving this underlying economic question, and so gaining world peace, I am proposing a fantastic plan. But if there ever comes a time when a real plan for world peace is formulated I believe that it must be along the lines I am suggesting. Already, I believe, there have been examples given of the way in which this co-operative technique may be applied to international problems which show that this proposal is neither impractical nor something that can be put into effect only in the distant future.

First of all, however, we need to recognize that some of these economic problems I have named as the causes of modern wars are not as insoluble as they were once supposed to be. Take, for example, the problem of over-population, such as has brought on the present war between Italy and Ethiopia. An over-populated nation, it has been said, must find an outlet for its surplus population or procure food and resources from some outside source. Some have questioned the sufficiency of the world's food supply.

But there is absolutely no ground for fear. As Professor John Russell Smith of Columbia has stated clearly in his book, "Food Resources of the World," there is more than sufficient food in the world. Though the world population of today be doubled or trebled, there need be no shortage for anyone if the nations will only learn to carry on international co-operative trade. The old theory of the relation between population and food is quite antiquated by the advance in the biochemical sciences resulting in increased food production. Countries like Russia, Canada, the United States, the Argentine, Australia, New Zealand, Manchuria, Burma and South Africa are all suffering now from an

over-production of food. If world powers would join together as good neighbors it is obvious that humanity would never starve.

No Fear of Starvation

Even in narrow areas if we utilize mountain slopes for perpendicular agriculture we can produce great quantities of food. The sea, too, can supply an unlimited amount of food. But the great obstacle is man's desire for luxuries and delicacies, which causes strife and dissension. This greed, rather than a shortage of necessary resources, is a main cause of war. In James 4:1-3 we read: "Where do conflicts, where do wrangles come from, in your midst? Is it not from these passions of yours that war among your members? You crave and miss what you want; you envy and covet, but you cannot acquire; you wrangle and fight—you miss what you want because you do not ask God for it; you do ask and you do not get it because you ask with the wicked intention of spending it on your pleasures." These words are certainly applicable to us today. Humanity starves because it is too shortsighted to try to establish a new economic policy based on mutual love.

The Need for Materials

Nations also go to war to obtain raw materials and similar resources. Take the problem of clothing, an important problem. In some regions of the world wool and cotton are abundantly produced. Australia and the Southern states of the United States will suffer if they cannot export their products to Japan and China, where they are absolute necessities. But if we inaugurate international co-operative trade, all will gain. This applies also to such building materials as cement and lumber. Nations today cannot subsist with self-sustaining economics, even though they may desire to do so. But if steps are taken to set up a rotating international co-operative trade, linking nation A with nation B, B with C, C with D, and D back with A, the well-being of humanity at large will be realized.

Christians must recognize the impossibility of succeeding in the organization of international affairs on a basis of enduring peace unless we have such measures of trade agreement. In August, 1933, the world wheat conference was held in London. Though it was not notably successful it went about trying to solve international wheat problems in the right way. Prior to that the Paris oil conference was held in 1932, and in the same year the Baltic States held an international shipping conference which scrapped the surplus ships of northern Europe. Though these things were accomplished in a limited field, it is evident that in the future sheer necessity will demand similar large scale international conferences.

Denmark and England

As an example of what is possible when international trade is put on a co-operative basis, consider the wonderful co-operative working agreements between Denmark and England. Denmark sells its farm products to England through the co-operative wholesale associations, and Great Britain buys Danish farm products through the British wholesale consumers' co-operatives. On account of this co-operative arrangement, they have an agreement that they will not exploit each other and that they will turn the profits back to the people who have produced them. So they don't need to argue about free trade or a protective tariff. There is no reason for bothering about such things where there is no competitive trade.

As long as we have international trade based on the competitive system we shall have suspicion between the nations. But if we were to adopt generally such a system as exists for the interchange of goods and services between Denmark and England, we should have a genuine solution for the conflicts involved in commercial policies. Denmark has completely abolished her navy and reduced her standing army to three thousand men. She has used the money that would have been required for the upkeep of the army for educational purposes. If Denmark and England can solve the question of armaments by establishing international co-operative trade, why cannot the same thing be accomplished between Japan and America?

There remains the threat of war from financial causes. But why should it not be possible to work out methods for providing needed credit by co-operation among the nations? In 1923 and 1924, at the time when Germany was in dire straits because of uncontrolled inflation, the League of Nations secured for her one hundred million dollars. Having demolished Germany in the war, her opponents then found it necessary to rescue her financially in order to protect themselves against suffering and distress.

International Credit

International debt and credit questions should all be dealt with in a similar spirit and manner. If the nations of the world by international co-operative trade would establish a credit system for mutual help, even in a country which has abandoned the gold standard foreign trade would not be affected, because an unfavorable trade balance could be offset by favorable trade with some other nation. For instance, the Philippines complain of unfavorable trade relations with Japan because their imports from that country exceed their exports by twenty million yen. But the Philippines export sugar to the United States and have established a favorable trade balance there, while the United

States has a favorable export trade with Japan. If these three countries were to establish an international credit bank, one-sided trade would no longer be a cause of complaint between them. Agricultural Philippines, general merchandise producing Japan and high-grade machine-manufacturing America could then easily co-operate without becoming involved in bitter competition.

Lloyd's shipping insurance gives us a good example of what can be accomplished through international credit co-operation. Lloyd's is a system of reinsuring regardless of national boundaries. Founded on the principle of mutual aid, the insurance companies of different nations have paid reinsurance premiums to Lloyd's of England, and in case of shipwreck, Lloyd's pays the insurance. I wish this principle embodied in Lloyd's marine insurance could be applied to all the world's insurance business, as well as to its industries. For example, if the nations would develop their life insurance business on a co-operative basis and use the accruing profit for the eradication of the causes of epidemics and disease, what strides forward could be made! The same thing could be done with live stock insurance, earthquake and flood insurance, and insurance against other natural catastrophes.

If the League of Nations had attempted to develop its strength by providing international economic services of this sort, it would be wielding a greater influence in the world today. Just as Lloyd's is praised by all and used by all, irrespective of country, no one would oppose the building up of a system of insurance against disaster the profits of which would be used for relief. But since such enterprises are sometimes motivated by imperialistic ambition which arouses suspicion, I think that such an insurance program should begin as an international movement undertaken by religious altruists. This could be done with a contribution of 20,000,000 yen as a fund to the League of Nations, thereby creating a sort of Lloyd's from which many national branches could be projected on a mutual insurance basis. Then this, as the beginning of an international insurance co-operative, would clear the way for the development of an ethical movement for promoting friendship among the nations.

If the life insurance companies of the world were all co-operatized and centered in the League of Nations we could, with such a fund, immediately establish an international credit bank. And by the establishment of such a bank, international trade could be interrelated on a co-operative basis, and the bungling competition of ruthless imperialism be eliminated.

Of course, I know what will be said in opposition to such proposals as these. Attention will be called to the London World Economic Conference, which was a failure. But it is a mistake

to be disappointed by the lack of accomplishments of that conference. It was bound to fail because it tried to include too much all at once. For the League of Nations or some such organization of governments co-operating with the International Co-operative Alliance to convene regional economic conferences every year may sound like an extravagant suggestion, but I think it is the real road to victory over war. We need to think out these economic problems every year without anxiety or fear of disappointment. This year we might consider the problem of population; next year the problem of raw materials, and the following year another subject. Finally, I think we could go a step further and solve the problem of international exchange.

It would be futile, however, to begin such a process with a large scale international conference. Five or six regional conferences are needed to begin with—one in the European zone, including the Scandinavian countries where international economic co-operation is already established; one in the African zone; one in the American zone; one in the pan-Pacific zone, and one in the zone of central Asia. Thus by beginning with regional international conferences dealing with some specific commodity the process could gradually be enlarged until the time was ripe for a world conference to discuss all matters of international co-operative trade.

The religion of Jesus calls us to purify and rationalize by conscious acts of redemptive love all economic activities which have been heretofore relegated to the field of instinctive sub-consciousness, thereby endeavoring to fulfill the ideal of God even in our economic life. If we leave the economic structure as it is today world peace will never come. Nor will religion in its present state ever realize world peace. Peace will come only when the consciousness of redemptive love as manifested on the cross permeates the life of international economy through brotherhood love evidenced in the co-operative movement.—*"The Christian Century," April 29, 1936.*

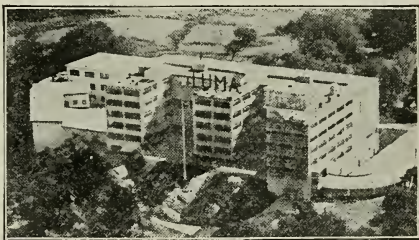
THE CHRISTIAN CO-OPERATIVE INTERNATIONAL AND WORLD PEACE

By TOYOHICO KAGAWA

DO you know why militarism wields such great power in Japan? Because politicians became so corrupt. There is only one body that is not corrupt, that is the army people. That is the reason the Japanese people are controlled by army people. But if we could renew or regenerate the representation of the House of Commons, as the free states of Northern Italy did, in the tenth, eleventh and down to the thirteenth century, we could have a real democratic government. The guild system would remove corruption from politics. But if we are to remain in the present capitalistic system, corruption in government is inevitable.

We have already spoken of the co-operative movement in Denmark, Sweden and Norway. In those nations the co-operative

activities are most significant. It is my ideal to have the Lower House represented by leaders of co-operative associations from different sections and different groups. There may be a general election for the Upper House and a nation may have a president, or may continue to have a king.



The Luma Factory, owned by the consumer co-operatives of Sweden, Finland, Norway, and Denmark, where electric light bulbs are manufactured

You know, in Japan it is very cheap to keep a king. We do not need expensive elections. An election is too costly for a poor nation. But when we have a bad king, it is terrible. But in Japan, the kings behave very nicely, so it is better to have one dynasty. That is the reason they have kings in Sweden, Norway and Denmark.

This kind of industrial democracy, however, must be extended to international trade. As you know the situation throughout the world, we have stopped fighting between religious parties. Three centuries ago, Catholics and Protestants fought with great bitterness; and for many years nations fought on account of racial prejudices; but we have almost stopped fighting for that reason.

Today, there are five causes of wars: (1) over-population; (2) need of raw materials; (3) the problem of national loans; (4) policy of commerce; (5) policies of transportation. All of these five points are connected with economic enterprises. Japan wanted Manchukuo because of over-population. Italy's conquest of Ethiopia is a question of over-population. Germany is suffering because of the need of raw materials. President Wilson was attacked just a few weeks ago in your Senate, because he had something to do with international loans. You understand the situation of commercial policies and transportation policies.

Well, we need many kinds of peace movements. We need conscientious objectors; we need movements to improve race relations; we need an International Court at The Hague; we need the League of Nations. But I think the League of Nations has failed to prevent war, because the League of Nations has tried to solve the question of International Peace from the political point of view.

War comes from five causes, but the main cause is economic. If the League of Nations had looked for seventeen years for economic solutions, it probably would have accomplished more. But the league went out merely to solve the labor situation, and did not take up the other points. Though Japan has withdrawn from the League of Nations politically, Japan still remains on the cultural side of the League of Nations. Japan each year sends delegates and representatives to the League of Nations' Labor Conference.

Eleven years ago, I visited Great Britain. I had many conferences with the labor leaders there, especially Mr. Ramsay MacDonald, who kindly gave me many hours in a personal interview. They invited me to speak at the Labor Committee's Conference in the House of Parliament.

I had a long interview with Mr. Lansbury. You know, Mr. Lansbury was the president of the Labor Party until just recently, but he resigned as chairman of the Labor Party because he is a determined pacifist and does not like to fight against Italy. If the majority of the Labor Party would side with Mr. Baldwin, then England would have to fight against Italy and Mr. Lansbury did not agree with this policy, so he resigned. I talked with Mr. Lansbury a long time. He is a tall, skinny man; I am a little fellow.

He said to me: "Mr. Kagawa, we are spending much money each year to send delegates and representatives to the League of Nations and the Labor Conferences. I think there is no use of continuing the Labor Conference." I said in reply: "Mr. Lansbury, you are mistaken. The Labor Conference of the League of Nations is rather a bad one, but the Oriental nations are very

much affected by that Labor Conference. Wages were raised, hours of labor were cut down, conditions have been made better and better each year, which means that you will not suffer in the long run. Even though you may spend some money in keeping it up, you must continue the Labor Conference." In the beginning, therefore, they were rather pessimistic about the Labor Conference; now Great Britain has realized the importance of the Labor Conference and the League of Nations, and has appointed a special minister for the League of Nations.

More than twelve years ago a Pacifist Conference was on there. At the beginning, the Pan-Pacific Conference was held. In the beginning, I was rather pessimistic on the result of the Pan-Pacific Conference, but today it is a great movement which enables the old nations around the Pacific to understand their neighbors.

Last spring I went to Australia. I met quite a number of influential leaders there. They understand the situation in Japan very well, because they were in the Pan-Pacific Conference. So we need international economic conferences from time to time, especially along the lines of international co-operative trade.

From the beginning, we must have the national co-operatives to work with, but we may take the national unit as one. In Japan, we came to the conclusion we should have a sound agreement involving the quantity and quality of commodities sent to England and to India. And we should reach an understanding as to what things we would buy from India. Between Java and Japan we have the same agreement. If three or four nations would come to an agreement, they could easily adopt such a policy. For instance, the United States is selling to Japan many machines. In this country, you have the opinion that Japanese commodities are flooding America; but if you study statistics, you will find that we are buying more from this country than you buy from Japan. We buy heavy machines and motor cars from this country. So in the balance, you are selling more to Japan. Our labor is very cheap, so you buy our cheap goods—cotton goods and stockings. Such things come so close to your eyes you think that the Japanese commodities are flooding your nation, but you cannot see the heavy machines.

Your papers could stop Japanese commodities. Then, the Japanese might boycott buying the Ford motor cars and machines. They would buy from Germany and from England. So we must have certain agreements between the United States and Japan. Though we buy more from the United States, we are selling more to the Philippine Islands. The Filipinos do not like Japanese commodities. You know in the hot climate it is very hard to manufacture glassware and chinaware, so they need china and glassware from Japan and the Filipino people have

been selling sugar to the United States; so the three nations could have a credit system. That is the kind of thing we could do.

Probably you understand that throughout the world we have about 60,000,000 tons of steamers. Japan has about 4,400,000 tons of steamers, and because we have an excessive tonnage of steamers an international economic conference on steamers came to the conclusion that we must destroy some of our steamers. On the other hand, they are constructing new steamers. If we could have certain arrangements, we could probably manage better.

The same is true with the monetary system. There are some sixty-five nations which may be termed as civilized nations. Among those sixty-five nations more than thirty-five nations destroyed the gold standard. And the world is suffering from fluctuations of national credit. For instance, your Congress passed the law on the bonus. It followed that the paying of that bonus bill had a great effect on the exchange values between Japan and this country. The exchange value on the dollar is going down very rapidly. Well, in one sense, it will result in more exports for this country, but such fluctuations of national credit cannot help but cause uneasiness between nations. If we could have an international credit system, international credit banking system based on the international co-operative trade, then it would be very easy to settle the credit system throughout the world.

When we have highly systematized and organized economic conditions, it is very difficult to have an invasion of a nation by a neighboring nation. I understand that Italy is still encroaching upon Ethiopia because neighboring nations do not care to cut off the national resources. If they would cut off the gasoline and resources for munitions, and currency, Italy would have to stop the warfare against Ethiopia. Since we have such loosely organized conditions over national co-operative schemes, if England should stop providing gasoline for Italy, Japan would supply them gasoline. That is the situation now. As long as we have this peculiar competitive scheme throughout the world, we cannot guarantee peace in the world.

We must, therefore, have more specific co-ordination among nations, giving the guarantees to different nations. On the other hand, we must require them to keep peace, to keep quiet. Having these suspicions against neighboring nations, we are spending billions and billions of dollars for armament. If we could use that money in economic enterprise, it would be very easy to solve the problem of over-population and the need for raw materials.

You may consider that Japan is very much overcrowded. In one sense, yes; in another sense, no. Japan is very mountain-

ous, eighty-five per cent of the Japanese territory is mountainous, and if you would put the whole population of Japan in the fertile area, we would have about 2,751 people per square mile. But if you count mountain zones, mountain areas, we have only 206 per square mile. Therefore, if we could utilize the money which we are spending for armament, we could improve our mountain slopes. For instance, were we to plant trees for acorns and other food-bearing plants, such as English walnuts, Japan would get along better. But up to the present time we have been ignoring these new plans of agriculture.

In Switzerland there are a great many milk goats on the slopes of the Alpine Mountains. In Japan we have almost no goats. You know, cows eat only forty per cent of weeds, while goats eat ninety per cent of the weeds. In Denmark they have more than seventy-two breeding stations for milk goats. In Japan we have no breeding stations at all for goats. I am advising Japanese farmers to utilize the mountain slopes, by planting more walnuts and acorns. Acorns can be utilized to feed the chickens. By mixing acorns and soy beans farmers can provide an inexpensive food for their chickens.

If we could put the money into these experiments which we are now using for armament, we could easily solve the problem of over-population. Japanese soldiers are not familiar with economy at all. They want to rattle the swords. That is really a serious situation in the Orient. So, in this country you vote to have more armament. The very next day the cablegram will reach Japan and they will plan to have more armament. Foolish! The only solution is to spend more money for economic enterprises and less for armament.

Many years ago I studied the question of food resources in the world, and I came to the conclusion that wheat, barley, rye, all those cereals can be over-produced very easily. You say, "That is strange. This world has wonderful equipment." In Canada they have thirteen times more cultivable land than Siberia, while in Siberia the land produces ten times more rye and oats to the acre. You may be surprised, but beyond sixty-five degrees it is very difficult to produce cereals. Up to thirty-five degrees, you can produce rye; from thirty-five to sixty-five degrees, you can produce wheat. In the northern parts you can produce rye and oats. It is a wonderful thing that in the north potatoes grow in great abundance.

Do you know that up near the North Pole you can drink the milk of reindeer? In Russia they are raising reindeer for milk. And the farther north you go the more fish and whales you can catch.

I studied the food question in Japan, as did also Premier Karanka, who was very ambitious to conquer Manchukuo. We

found that there is no serious shortage of food resources in Japan because we can depend on the sea food.

Japan is very narrow, and yet, around Japan, we have great food resources from the sea. We have sardines, and we have whales. One whale yields as much meat as a thousand pigs. In Japan, each year, we catch many, many whales. I am proposing that we have a southern breeding station for whales. In the northern part of Japan we catch nearly a hundred whales yearly, almost too many. I suggest that we reserve certain spots and that we make the Pacific Ocean a pasture for whales. O, yes, we can do that; if we will just spend the money which we are spending for armament, we can easily make the pasture for whales. Why not?

If you understood the nature of whales, you would know that whales are very gentle. They are kind animals. O, yes, they are very gentle. But because we want to kill them, they become very fierce. Whales have no claws, no horns, no armament of any kind. A whale is a very harmless animal.

So, please understand that in Japan we have one and a half million fishermen. We are close to the Equator, and we go as far as the Equator to catch fish. We go to the Antarctic zone to catch whales. We are depending more and more on sea food. When we depend more on sea food, there will be less likelihood of a shortage of food. It is a misconception that the human race can suffer from a shortage of food. No, if we live as we should, there will be no food shortage. But we are eager to gain more money. That is the reason we have wars. If we could utilize the annual budget for armament for solving the food problem this would be a happy world.

In Australia I met Sir Moses. He went on the Antarctic expedition three times, and he knows the Antarctic zone very minutely. He told me that the place is full of minerals—gold, iron—and that if they would go there and try to mine the gold they would have great resources for industry. It is not difficult at all. All it needs is adventurers, and a willingness to use some money. Instead of wasting our money for armament, why don't we go to the Antarctic and establish industrial enterprises there?

So with Australia, so with Siberia. In Siberia they discovered big coal mines and iron mines. In years to come it will mount up to large enterprises. That is why Russians are so well off.

We are today too suspicious of one another and do not help each other. That is the reason humanity is suffering. So, I propose that we must have international co-operative trade and an international co-operative credit system. Then, if a nation should venture to invade the rights of its next-door neighbor,

we would cut off the credit and the credit system, and render judgment against that nation.

Today, Christian ministers and Christians are eager to have world peace, but they do not know the positive steps to produce peace. They are dreamers. O, good dreamers. But I could not be so fantastic. I want to be a realist, a realistic idealist. That is the reason why I am very eager to lay emphasis on the need and importance of international co-operative trade. There is no use to talk about perfecting free trade. Where we have free trade, we have more competition. Where we have protective trade, we have big tariff walls erected against other nations, which become very suspicious, more armament becomes necessary, and we suffer.

If we could get rid of the free trade idea and the protective trade idea, and have the idea of international co-operative trade, we would be able to ignore the competing motive, and exploitation. We would have the spirit of Jesus, and serve our next-door neighbor. Then there would be no difficulty whatsoever about over-population, about the need of raw materials, and about the need of national laws. We would not need to be afraid of the commercial policies of our neighbor, nor of the transportation policies.

For instance, your clippers are going into China. I really wish those clippers would go to Yokohama. It is very strange that clippers go to the Philippine Islands and do not come to Japan. But it is because there is a lurking suspicion between the two nations. That is foolish indeed.

So, if we understand each other better, we can have peace throughout the world. I, therefore, insist that we must have Christianity applied to industry. Unless we have this, we will never have real Christianity. Christianity comes in two ways: from better economic understanding which brings about loving-kindness. Having kindness, we have real Christianity. Having real Christianity, we can change our environment. We must have international peace based on international co-operative trade, based on the Christian principle of redeeming love. Thank you.—*St. Louis, Missouri, February 1, 1936.*

FORUM CONVERSATIONS WITH KAGAWA IN AMERICA

Selected and arranged by CHARLES E. SHIKE

THE personality, philosophy and work of Toyohiko Kagawa is not a subject to be absorbed in an evening. The Christian mind of the world will keep coming back for more light. These conversations with Kagawa in America are arranged for convenience in discovering his whole philosophy and to suggest a possible approach for study groups.

Keep this volume in your home or at the study club headquarters where you can use it. Note the additional readings suggested in each section. For brevity: Q. indicates the Question; A. the Answer as given by Dr. Kagawa. Here is your chance for a personal interview about the new world order on the way!

Philosophy of Life

1. Q. How can one make the greatest use of the Bible?

A. When you take it as a letter from your Father. When you read it repeatedly. So let us read the Bible as a letter from Him.

2. Q. Tell of the meaning of Jesus in helping us understand God, and to come to Him.

A. Jesus lived only 33 years, and He was a carpenter until He was 30. When He was 30, He joined John the Baptist. John the Baptist was arrested after Jesus joined him. He became a preacher. He remained there a year or so, and then He met the second crisis when John the Baptist was beheaded. Then 5,000 people tried to start a revolution. John 6:15 refers to the uprising of the Jews who tried to make Him king. Jesus would not let the people make Him king. He secluded Himself and later went to Jerusalem to be crucified. Then Jesus went against the Pharisees. He tried to restore the values of humankind. To Him redemptive, redeeming love was the most essential factor, and He died for this consciousness. So through this consciousness, we come to the consciousness of God. Having this consciousness, we must take Him as the standard. We must have the same consciousness, the same great love. Science and religion can meet here. Science teaches us the love of nature. In Jesus we have the love of nature even to the restoration of the values in nature. So I take Jesus as the standard of my life.

3. Q. Tell how you do personal work in leading men to Christ.

A. Well, the only way is service. When we serve people they find Christ through our kindness.

4. Q. Will the teachings of Jesus, if put into practice, solve our economic problems?

A. O, yes. One hundred per cent.

5. Q. What would you consider the important factors in helping other people find God?

A. We have first, love. In Japan it is very difficult to preach individualism. We must have the spirit of the Good Samaritan.

6. Q. Should we fear God, and if so, why?

A. Because we live in God. If we separate ourselves from God, it means death. It means we are cut off from the energy of God. That is the reason why we must remain in God. To fear God means we must observe the laws of God. Sometimes we are led astray. We must not go this way (describing a clockwise motion on the blackboard), but we go this way (describing a counter clock-wise motion). Each of us must find this great consciousness which is God in his own way. Yet the first request is to know this consciousness. God's consciousness comes to man through prayer, and through desire. Prayer and desire are different, and we must understand the place of desire in gaining a consciousness of God.

7. Q. Many people profess a disbelief in God. Is that because they do not understand how He exists?

A. I think so. They disbelieve because they believe in God as something else than what He really is. First, we have life. We have power or energy. We have power to change; power to grow; power to select; power to keep order; purpose in life. These seven types of valuation are seven types of realities in consciousness. Here I have consciousness. When I analyze consciousness, I mention that energy is really the outcome of God's energy. But we have seven types of valuation in our consciousness, and there are also seven types of realities—life, energy, change, order or law, selection, growth, purpose—all are real. You have seven types of valuations in consciousness. These things we find in nature but we really understand only one of them. Evolution deals with growth only. The chemists deal only with energy. Today all those seven elements must have one focus in consciousness, and that consciousness we find in God.

8. Q. You say that God is power. What kind of power do you mean?

A. All power. All energy is God's energy. For instance, this energy is God's energy. (Picked up the New Testament on his desk, and let it fall on the desk.) We are in God. We cannot be separated from God. We are in the bosom of God. All energy is nothing but the outcome of God's energy. So we live in God's power.

9. Q. What part is Satan doing to hinder the cause of Christ?

A. He is working through egoism and selfishness.

10. Q. Will you give us your conception of immortality?

A. We have memory. Our physical body changes once in seven years. When we have lived about fifty years, our bodies have changed about seven times. But I have the same memory and the same ego, the same existence, so I am self. And suddenly, if I die, that is change only. Here is memory. My existence came from the past, and in the past I had no reality. When I die I will disappear. But people do not complain of the time before they were born. God has created us out of His memory to have existence here on earth. So in the after world when God takes us out of existence here on earth, we shall have existence in the memory of God. So immortality does not mean that we can have a real existence separated from God's power. Because we trust in God's memory, we shall have existence in God—God would remember us. And because God has His own memory, when I disappear on earth I shall be remembered in the mind of God. Then if God will remember me, I can exist forever. And if God says, "Kagawa, come out," Kagawa will come out again.

11. Q. What is your personal daily schedule?

A. In the morning I am a writer. In the afternoon I am an organizer. In the evening I am a preacher.

12. Q. If we, as American youth, could have only one of your books, which one would you advise us to buy?

A. "Meditations on the Cross."

13. Q. How can the average person best further Christ's Kingdom on earth?

A. By joining Christian co-operatives.

SUGGESTED READINGS

"Meditations on the Cross," Kagawa. \$1.50.

"A Shooter at the Sun," Kagawa. \$0.75.

"Songs from the Slums," Kagawa. \$1.00.

"Kagawa," William Axling. \$1.00.

The Bible, especially the New Testament, in any translation.

"Love, the Law of Life," Kagawa. \$1.00.

"The Religion of Jesus," Kagawa. \$1.25.

"Jesus Through Japanese Eyes," Kagawa. Religious Book and Tract Society, London.

Christianity and Co-operative Thinking

1. Q. Under a co-operative system how does the individual get his ego satisfaction?

A. Ego must give way to socialization.

2. Q. Does the co-operative idea destroy personal initiative?

A. We don't want to destroy personal initiative. It is too sacred. What we need is the socialization of profit and doing away with the exploitation motive.

3. Q. Somebody wants to know if any kind of an economic system will not work if every person is really a Christian?

A. When we have five fingers and no system, that is bad, but when we have co-operative system then the fingers work. We need system and co-ordination and the co-operative movement provides that.

4. Q. Do Christians co-operate well in Japanese co-operatives?

A. Yes, because Christians have good sense and co-operation is good sense.

5. Q. Is there a high relationship between Christian principles and success in co-operatives?

A. Absolutely.

6. Q. What evidence is there of the spiritual values that have come from the co-operatives in England and Japan?

A. I was surprised that in England they do not have as many criminals as in this country. In England, under their co-operative movement stealing is very rare; but in this country thefts, especially since the depression, have increased. When I visited Denmark in 1935 they told me the spiritual movement was so strong there was no space left for the spirit of the communistic movement to grow. The same thing I have noticed in Sweden. Where we have a strong spirit of brotherhood we have high ethical standards.

7. Q. I heard you say that you had to be very careful not to have your movement degenerate from the spiritual into the commercial. What is your technique of procedure to prevent that degeneration and for keeping it on a high spiritual basis?

A. In Japan my co-operatives have daily prayers early in the morning at six o'clock; that is in Tokyo, in Osaka, in Kobe. The majority of the employees of our co-operatives are not Christians and yet they like it when we have the Christian services. I must confess that some of our boys visit the bad places. They drink wine and they become very lazy. Because the co-operative movement is a movement of personal contact, we try to teach the degenerate.

SUGGESTED READINGS

"The Christian Internationale," Kagawa. \$0.25.

"Economic Foundations of World Peace," Kagawa. \$0.25.

"Kagawa and the Co-operatives," Marriott. \$0.10.

"Christianity and the Co-operatives," Benson Y. Landis. \$0.10.

Attitudes in Social Change

1. Q. You say the ideal of brotherly love is necessary. Would you supply the ideal first, or let the ideal be the natural out-growth?

A. They should be parallel. Unless I eat food, I cannot have my nervous system straight. Unless I have my nervous system straight, I cannot take proper food.

2. Q. Someone would probably say, looking at it before you began, that the Japanese poor farmer was a person very hard to teach and very hard to educate, because he has so little chance. Now we know it can be done because you have done it. Are they taught by loyalty to a person, or to an ideal, or to a set of principles? What is your technique?

A. Because they are poor they understand what is a good co-operative. Necessity teaches them, you see. They understand better than those who are better off. You must be patient with those poor farmers. When you get in too much of a hurry, they do not like it; you must be very patient with those poor farmers and go slowly. Take time.

3 Q. What should a minister of a conservative church do about a given economic plan, which he personally endorses but knows his church would not tolerate?

A. Prayer first. I say prayer because it breaks down the difficulties. I wish that the pastor would convert those hard-boiled souls.

4. Q. In starting co-operatives, honest business and dishonest business is replaced. What should a movement do to meet the opposition and anger thereby engendered?

A. First of all, we don't compete with their prices; we have the market-price system. If we were to reduce ten or twenty per cent below the market price, some people would not like it. We must expect competition with the capitalistic regime. Usually consumers' co-operatives start with the market price; and when a profit is realized the dividends are turned back to the people. In England so far they are successful with this method. Some people who do not understand this market-price policy ask us to reduce the prices of the commodities we sell in co-operate stores. You must understand this policy.

The second policy is that we need education. We mean when buyers are thoroughly educated they are willing to sacrifice for the cause of industrial and world peace. Only through the co-operative movement we shall have success.

The third principle is religion. Sometimes we fail in that, and some consumers' co-operatives are very difficult to organize. Many causes combine their powers to diminish the business of

consumers' co-operatives. These co-operatives are the most difficult kind of co-operatives. The second difficulty is credit in the movement. If we have the spirit of Jesus Christ, some of us are willing to meet the deficit. This movement is best; but, even so, enemies will not understand. When we lose these principles, it is "bunkum."

5. Q. You say liberty without love is destructive. It is dynamic. How can we help to remedy this situation?

A. The first remedy would be love.

6. Q. But where that seems impossible is dictatorship or force advisable?

A. I do not think so. As I mentioned we have seven types of valuation—life, labor, exchange, growth, selection, order, purpose. When you have a dictator, you can have order, but because you use violence you endanger life. Then labor is forced; exchange stops; growth is checked; selection of occupations is not allowed; purpose in life is ignored. Miserable. O, I do not agree with Mussolini, or Lenin, or Hitler. I want to have all sorts of co-operatives; for labor, producers; exchange, marketing; growth, credit; selection, mutual aid; order, public utility; purpose, consumers' co-operatives.

SUGGESTED READINGS

"Friends of Jesus," Shanghai Number, Spring, 1931. \$0.25.

"Friends of Jesus," Tsinan Number, December, 1931. \$0.10.

"Kagawa in the Philippines." \$0.25.

"Christ's Pathway to Power," Owen Geer. \$0.25.

Questions on Economic Co-operation

1. Q. How does the highest stage of love relate to the economic system and the idea that the greatest among us is he who serves?

A. I believe in the need of co-operation, so I need co-operative associations to complete the loving-kindness in economic enterprises.

2. Q. Do you believe the co-operative system is as practical in the larger states, such as we are, as it is in a smaller state, such as Sweden? If time permits, please illustrate.

A. Do you think England is a small state? There are 60,000 farmers' consumers' co-operatives in Russia. I think that if you would divide America into states your largest would not be compared to England or Russia.

3. Q. How can the poor who have nothing with which to co-operate engage in a co-operative enterprise?

A. Beginning on a small scale, and utilize whatever they have; for instance, in the medical co-operative some of the very poorest people contribute ten cents a week.

4. Q. How is your co-operative administered or officered?

A. Democratic selection.

5. Q. Does your principle of one vote per person regardless of the person square with the idea of great difference among persons, differences in intelligence, responsibility, etc.?

A. Yes, it is the only way to put differences to work for society.

6. Q. I wonder if Dr. Kagawa will explain a little bit about the way a mutual aid society is run or organized?

A. The mutual co-operative is very easy to start. For instance, in Japan I have many churches giving about \$2.00 each, and approximately a thousand friends contribute. When people need money, we lend it to them and each month they pay back \$2.00. They pay about five per cent interest. We save that five per cent and when members become sick, we give that interest back to them in the form of sick benefits. Some educational co-operatives are based on mutual aid. From the mutual aid co-operatives health insurance came into existence. Labor union insurance developed in this way; the same is true of unemployment insurance. In England today mutual aid co-operatives are the foundation of those three kinds of insurance: labor union insurance, health insurance, and unemployment insurance. It is a long story, but I wish you would study the development of mutual aid co-operatives in England.

7. Q. I am afraid I do not understand the distinction between the mutual aid and the credit union, as you describe it. Is the credit union an elaboration of the mutual aid?

A. In England the Friendly Societies have some mutual aid agencies, but they are separate from credit unions. In London the consumers' co-operative wholesale company has a mutual aid credit bank. Credit unions have their own function. In London they have the function of the banking system. They receive and lend money.

8. Q. (In cases like Denmark) what does the co-operator do for money when he wants to function outside the geographic realm of the co-operative?

A. He goes to the central bank and gets the cash.

9. Q. I would like to know something of your technique in organizing health co-operatives.

A. We usually ask at least three thousand members to join; you cannot start a dispensary with as few as one thousand members. We ask one doctor, or perhaps two or three doctors, to join our health co-operative. We pay them a salary and they become our advisers.

In Japan some doctors are very kind. They agree to come to our co-operative hospital with our prices fixed. Any doctor may

come to our hospital and operate on the members. Usually it is about one fifth of the charge of other doctors. It is very cheap and so they are willing to join our movement. For instance, for an appendicitis operation the doctor charges 185 yen. In Japan a primary school teacher receives only 50 yen a month, and when she needs an operation for appendicitis she must pay 185 yen in the ordinary hospital in Tokyo. In the co-operative hospital of Tokyo, of which I am president, we pay only 35 yen; one fifth as much.

We now have ninety co-operative hospitals in Japan. In the rural areas the movement is developing rapidly. Where we have the credit system, we employ a doctor with the surplus profit of the credit union. In the slums of Tokyo, I have a consumers' co-operative, and with the profit of this co-operative we employ a visiting nurse to visit the housewives. So, whether you have these credit unions, or consumers' co-operatives, or any other kind, when you have Christian idealism you can do good work in social service without asking for much money from rich people.

10. Q. Is co-operation taught in the schools of Japan, or do they have schools for co-operative students?

A. For the primary students we have lessons on co-operatives. We also have them for the high school grades and for agricultural schools. We have, in addition, about three hundred agricultural schools. They are all taught along these lines. For evening classes in Tokyo we have three lectureships on co-operatives: one on consumers, one on the theory of co-operative associations, one on credit unions.

SUGGESTED READINGS

"Christianizing the Social Order," Rauschenbusch.

"Seeking a New World Through Co-operatives," Carl Hutchinson. \$0.25.

"Christian Brotherhood in Theory and Practice," Kagawa and Bowen. \$0.25.

Group Relations: Class Struggle, Urban-Rural, etc.

1. Q. What is the destiny of poorer people in a final comprehensive co-operative?

A. Study the ninety years of co-operative history in England.

2. Q. I would like to know whether or not you have had contact with the planters in the South and got their reaction as to how the share-croppers were establishing their co-operatives?

A. I went to Asheville and I visited a number of co-operatives in the South, but I think they are too ignorant to organize them successfully. You must teach them how to organize co-opera-

tives. There are one million families of Negroes. Somebody must devote his life to helping them. Seventy per cent of the farmers of the Mississippi Valley are itinerants.

3. Q. What is your technique for organizing co-operatives in urban centers, where people are supposedly more intelligent on certain questions?

A. Study groups for this kind. Have small textbooks and study the plan carefully.

4. Q. Do you have in your mind any order in which you feel that these co-operatives should be developed, or does that depend pretty much on the locality as to what kind you start with?

A. It depends on the location. You had better start with the easiest kind. Here you have good consumers' co-operatives already started. Then help those consumer co-operatives to grow. You have also started the credit unions. You must buy coal in summertime. When you buy coal in the winter, it is very dear. But you will need money. When you borrow money from a credit union to be utilized by the consumers' company, you have a rotation of money, and that makes it very easy. You would not buy wheat before the harvest; it is very dear before the harvest. You would buy wheat just after the crop is harvested, when it is cheaper.

5. Q. Is there a great deal of possibility or danger of competition among or between different co-operatives?

A. Yes, in which instance they are really not co-operatives. Hence the need for a large scale co-operative organization or enterprise.

6. Q. Are you acquainted with the Farm Bureau plan of co-operative marketing as in Illinois? If so, what do you think of it?

A. O, yes, I am. Very good.

7. Q. Should the co-operatives cut across the various strata of society?

A. Yes.

8. Q. How shall we get people to go back to the soil? They think they can make more money in the city. They can get more culture in the city. Even those who fail in the city won't go back home. There has been a steady flow of people from the farms to the city for the past thirty years.

A. Mostly city sickness. They want to go to cities and they become unemployed. Ten million people out of work and they live on doles. The "dole disease." Well, there are ways to have more people go back to rural areas. When they have good standard of economy they will like to live in the rural area, but,

first of all, we must have some education to love nature. If they want to see movies they go to town. If they want to love roses, trees, stars, and flowers, they go to the country. So you need more education to love nature.

9. Q. Why do the wealthy people of Japan favor and support the co-operative movement?

A. In order to raise the economic potential of the common people upon whom the wealthy depend for their economic stuff. The wealthy feel it necessary in the interest of raising the internal standard of efficiency suitable for competition with economic life outside Japan.

SUGGESTED READINGS

"Christ and Japan," Kagawa. \$0.50.

"Clash of World Forces," Basil Mathews. \$1.00.

"Christ's Alternative to Communism," E. Stanley Jones, Abingdon Press.

"Challenge and Power," Wade Crawford Barclay, Abingdon Press. \$1.00.

Relation of Co-operative Philosophy to Communism, Socialism, Capitalism, Fascism, etc.

1. Q. Among Christian people is communism to be preferred to capitalism?

A. I do not prefer either. I prefer co-operatives.

2. Q. What would be the function of government after all seven of your co-operatives got fully going?

A. The idea is to go back to the plan of the medieval guild. The present-day general political elections are foolish; they are too corrupt. For instance, in Japan it takes money to run the election, so the politicians must squeeze somebody to get it.

Labor unions and co-operative associations should have one congress. This congress may be termed the Industrial Congress. The Industrial Congress may be the solution of the problem of industrial democracy. We would still have the question of social democracy involving fire departments, police systems, public schools, and the like. We have many problems that are purely social. If, therefore, we have social democracy, we need to provide also for industrial democracy. Thus you would provide an Upper House and a Lower House. Then you would elect a cabinet and a president. This plan would eliminate much corruption.

3. Q. Inasmuch as in this country government is so closely identified with big business and high finance, does not the co-

operative movement have to have along with it a great degree of political action?

A. One of the seven types of co-operatives has to do with order and hence political action; but this is only one out of seven.

4. Q. Is not the problem of land holding and high rents a very big problem for co-operatives and what is the solution?

A. Yes, and with respect to this, government regulation is needed.

5. Q. Is not the socialist ideal of production for use the same as the co-operative program?

A. Not necessarily, since there are seven types of co-operatives under the co-operative banner.

6. Q. Under capitalism can there ever be anything except a great class of common people, little better than slaves?

A. Capitalism for pioneering purposes is good, but now make it into co-operative associations.

7. Q. How effective would be a world youth movement?

A. If the youth of the world will rally around this concrete love of Christ, this Love-as-the-Law-of-Life ideal, against war and against greed, such a movement would be very effective. Then we can (1) diminish the death rate from social diseases, (2) abolish poverty, (3) abolish prisons (most prisoners are young men), (4) purify politics, (5) abolish war.

SUGGESTED READINGS

"Christian Brotherhood and Economic Reconstruction," The Rauschenbusch Lectures, 1936, Kagawa. Harper and Brothers.

THE MEANING OF KAGAWA'S VISIT TO AMERICA

By EMERSON O. BRADSHAW

PUTTING it in his own words: "I do not know what I can do in this country, but at least I have said to myself, 'I can pray in every city.'" It is his custom to pray for the city in which he is speaking at two o'clock each morning. The *Federal Council Bulletin* says: "As Kagawa goes about our country interpreting the whole gospel of Christ, we thank God for him." Perhaps that is the outstanding thing his visit has meant: "the interpretation of the whole gospel of Christ." But back of the interpretation, in the words of Rabbi Bernstein of Rochester, New York: "Kagawa lives Christianity. Many others only pay it lip service. If we were to search the entire world for a Christian whose life most nearly appropriates that of the founder of the religion, I could find no finer example than Kagawa."

Carl Heath Kopf of Boston says of him: "After seeing him someone will say as has been said: 'He hath no comeliness; and when we see him there is no beauty that we should desire him; he is a man of sorrows and acquainted with grief! He is short. His voice is poor. His oratory knows no pyrotechnics.'" But listen to the words of a distinguished religionist who met him a few days ago: "I would call him easily the greatest Christian I have ever met."

Dr. Albert W. Beaven of Rochester, New York, pays approximately the same tribute: "Dr. Kagawa is one of the finest representatives of Jesus Christ that I know to exist on earth."

At the request of the Educational Committee of the National Kagawa Co-ordinating Advisory Committee I have looked over nearly a bushel of clippings that have come to hand from over the country and have noted numerous statements such as the ones quoted above, indicating a warm welcome and showing that pulpit and press alike have caught the true spirit of our distinguished Oriental visitor.

Arthur Brisbane thinks he plans wisely: "Dr. Toyohiko Kagawa, Japanese Christian, plans 1,000 Christian chapels in as many Japanese villages. The idea is better than it sounds; on week days the chapels will be nurseries, taking children whose parents work in the fields; at night they will be night schools; on Sunday church services will be held and in winter when farmers are idle, they will be used as small agricultural institutes.

Thus, if the 1,000 villages should not be converted and saved, they will at least be helped."

In the very midst of our review of the newspaper clippings comes this personal note from Dr. Ivan Lee Holt, president of the Federal Council of Churches of Christ in America: "Toyohiko Kagawa has done so great a work in his own country that he deserves all the tributes paid to him by Christians of other lands. He is a Christian statesman, but neither the demand for him nor his enthusiastic following has changed his humble and Christ-like spirit. No man can really know him without a deep appreciation of his character and his life."

Almost in the same mail came a letter quoting David W. Teachout, president of the Young Men's Christian Association of Cleveland, Ohio:

"Why all this excitement anyway over a mere man? Anything but prepossessing, this diminutive Japanese, the child of his father's concubine, later to live in the slums of Kobe! He said nothing very striking. He brought no new or startling truths. In simple language he gave his interpretation of the Christian life as he has experienced it thus far and told his audience what the Christian should do to bring about the Kingdom of God as a fellowship of Christians throughout the world. When referring to our sin as a people, he talked as one friend to another and not in the thundering, denunciatory fashion of the average itinerant evangelist.

"Repeatedly today I have been asking myself and others who heard Kagawa, wherein lies the greatness of the man. Judged by almost any test one might apply to great men who have attained national or world fame, the little Japanese fails to measure up. What, then, is the secret of this child of the slums of a congested Japanese city?

"Well, to answer the question one must pause long enough to take a look at the man's childhood and later life. Left an orphan at four, he grew up in loneliness, knowing little of human affection until he entered school in the city of Takushima. There this adolescent youth came into contact with missionaries, Drs. Logan and Myers. Through them young Kagawa came to understand the power of human love and brotherhood. Through them he came into an understanding experience of Christ and Christ became his inspiration and the daily pattern of his life. 'O God, make me like Christ.' That was the prayer of the simple-hearted Japanese boy who had found his incentive for living as he looked not upon an historic but a living Christ. Years passed, suffering, loneliness, imprisonment, poverty, wretched health. Why, it sounds like a wasted life—and yet—here he is attracting the attention of a religious world and in city after city ministers,

educators, leaders in community and business life sit at Kagawa's feet to listen and to learn."

Later on, while in New York as we sat at the busy desk of J. Henry Carpenter, the executive secretary of the National Kagawa Co-ordinating Advisory Committee, Mr. Carpenter humbly drew from his desk a statement of six pages titled, "A Little Man from Japan Challenges America."

I wish there were space to quote the entire document; for Mr. Carpenter sits at the center of the American Kagawa Universe directing his itinerary where a single day often brings fifty letters from over the country. He concludes his statement with deep conviction, "Will America rise up to the breadth and vastness of his vision?"

Rise up, O Men of God!
Have done with lesser things;
Give heart and soul and mind and strength
To serve the King of kings.

Newspapers all up and down the land did not hesitate to quote Kagawa's most dynamically religious utterances. The Birmingham *News* quotes him as saying: "The thing that won me to the Christian religion was that it taught its followers to love their enemies. Most of the sects I knew taught that one should kill one's enemies. Cocktail parties are fashionable, so is the exposure of the female person, so are lascivious movies and books—but church people should avoid these things. They are pagan customs, and pagan customs should not be allowed in Christian homes."

"Man's greatest temptation in youth is sex. In middle age money, and in old age power," is a statement that was published in many newspapers.

It was with a boyish chuckle that Kagawa received the first annual \$500 prize for "distinguished service to humanity" from the Conference of Club Presidents and Program Chairmen representing 350 Mid-Western women's clubs. There were almost 2,500 women present in the Grand Ball Room of the Stevens Hotel, Chicago, that day. He said in response to the presentation of the award: "I have not done much to deserve this gift. Christ died in service for others. I have not as yet died for humanity. Perhaps you are giving this to me to cause me to do more for the world. Sometimes we become very spiritual and forget to think about the earth. But Jesus prayed, 'on earth as it is in heaven.'"

A college professor, Dr. Alva W. Taylor, interprets Kagawa as follows: "The press has persisted in headlining Kagawa as a 'pacifist and socialist'; this is to misrepresent him to the American mind. He is a non-resistant just as was Tolstoi, just as

Gandhi is, and just as Jesus was. His social crusade is not for state socialism but for voluntary economic co-operation. He is as much of an evangelist as he is social reformer. He is a mystic as are all great religious leaders. He is a student of science and finds no conflict between science and religion. He is an apostle of Love as the Way of Life, but to him love is not just sentiment or a devotional emotion—it is good will, expressed in obedience to the Golden Rule and the Way of the Cross. He believes with John Ruskin that ‘in all things competition is anarchy and death; in all things co-operation is brotherhood and life.’ He has been called a ‘modern St. Francis d’Assisi,’ a ‘Japanese Tolstoi,’ a ‘Christian Gandhi.’ He is in reality just Kagawa himself, one of the greatest and most Christlike religious leaders in the world today.”

The response of the Christian churches of America to Kagawa’s message has overwhelmed those of us who have had charge of his meetings. In Chicago 25,000 were in attendance and other thousands would have come had there been room. In Boston within three days 20,000 heard him gladly. In New York the largest assembly rooms and banquet halls were over-taxed. The more outspoken may claim that he is “too meek to greatly impress the American public.” But it would seem that his very Christlike meekness is the most commanding aspect of his tremendous power. We believe that the throngs that have rushed to his meetings across the country are beginning to catch his spirit and to appreciate what it will mean to the future if the Church of Jesus Christ really becomes active in the Kingdom of God Movement as interpreted by the dynamic messages of Toyohiko Kagawa.

The meaning of Kagawa’s visit to America was interpreted as follows in an editorial in the *Christian Century*, December 4, 1935, three weeks before he landed on our shores:

“Unnumbered thousands of Western Christians are today convinced that their greatest need is a Christian technique for social action. Kagawa, this Japanese prophet of the Kobe slums, believes that he has discovered such a technique. He comes to this continent bearing the report of his discovery. He will be given a great hearing; crowds will gather wherever he goes. Let it be hoped, therefore, that no attempt may be made to channel off his power into minor and marginal matters. This man has not come among us to talk about missionary organization or denominational budgets or any of the other minutiae of our faltering ecclesiasticism. He has come under the belief that he has a word of divine revelation intended for the Christian intent on achieving a Christian world—a world of brothers relieved of brutal obsession with the insensate pursuit of private gain. Can such a world be brought into existence? Kagawa declares that it can

be, and that he has discovered how. In God's name, let no one seek to distract him from passing on such insight as he has obtained from his actual wrestling with the tragic social problems of his own country."

From a statement in a lecture at Duke University one is impressed that back of Kagawa's philosophy of brotherhood and social reconstruction is a cosmic consciousness which throws much light on his entire career:

"Religion," said Dr. Kagawa, "is really the method for attaining cosmic consciousness. When our consciousness is fully awakened, we can perceive the purpose in the universe. When we lose the cosmic consciousness we slip down and become cynical. It is absolutely necessary that we awaken our consciousness first; then we can see God."

Kagawa's prayer representing the closing moment of the famous Rauschenbusch Lectureship, April 16, 1936, may well serve as the closing message of "Kagawa in Lincoln's Land":

"Dear Lord, Thou knowest our need and our shortcomings. We acknowledge our laziness, our timidity, our lack of courage, our ignorance of how to solve this economic chaos of the present time.

"O Lord, teach us to love one another and to restore Thy image among men. Thou knowest our misery. Thou knowest our degradation. We beseech Thee once more to give us the power of Thy Holy Spirit to revive Thy image amongst us.

"O Lord, especially we beseech Thee for a revival of love throughout the world. We confess our depravity, our degradation, our selfishness, our self-centered egoism. O Lord, send the power of Thy Holy Spirit to bring the Kingdom of God near at hand.

"We feel our weakness. We confess our sins. In spite of them, Thou art our gracious Lord, Thou art our Father. Lead us through darkness. Guide us in the time of trouble. Revive all the churches here and abroad. We pray Thee, through Jesus Christ. Amen."

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